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**KULLOJA, No. 7, July 1979**



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## KOREAN AFFAIRS REPORT

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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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THE SPIRIT OF ORGANIZATION AND DISCIPLINE IS A LOFTY TRAIT OF PARTY MEMBERS

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 2-7

[Text] Today our party calls upon all functionaries and party members to keep ceaselessly enhancing the combat might of the party by faithfully participating in party organizational life with a heightened spirit of organization and discipline.

A heightened spirit of organization and discipline is one of the important traits which party members must necessarily possess in order to acquit themselves fully of their revolutionary attributes.

For functionaries and party members to possess a strong spirit of organization and discipline is of great import in loyally upholding the leadership of the party anytime anywhere, deeply engraving in their hearts the lofty title and glory of being revolutionaries, of being party members.

All functionaries and party members, by thoroughly carrying through the guidelines of the party with a heightened spirit of organization and discipline, must consolidate the might of our party into an even more invincible one, and must keep glorifying ours as a party that forever fights revolution, that keeps struggling.

A revolutionary spirit of organization and discipline is an important aspect of the stamp showing the lofty mental and moral traits of a genuine communist revolutionary, the party member.

The great leader Comrade Kim Il-song taught as follows:

"An important aspect of the stamp of a communist lies in his strong revolutionary spirit of organization. It may be said that one is a genuine communist only if one possesses a strong revolutionary spirit of organization together with a high ideological character permeated

with the communist revolutionary spirit." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 468)

As the great leader taught, party members are fervent communist revolutionaries. Party members, who are genuine communists, are revolutionary fighters possessed of a strong spirit of organization and discipline along with a high ideological character permeated with the communist revolutionary spirit.

The revolutionary spirit of organization means the communist trait that holds the organization and collective as the most precious, working and living thoroughly abiding by the organization; and the spirit of discipline bespeaks the revolutionary trait that consciously observes organizational discipline, regarding it as the most sacred duty to do so. Such lofty traits are native to communist revolutionaries, party members. Only he who possesses a strong spirit of organization and discipline can become a genuine party member and can keep adding luster to the end to his glory as a communist revolutionary.

Party members' spirit of organization and discipline is manifested in that they infinitely love the organization of the party and hold the interests of the organization as the most precious, that they thoroughly abide by the organization of the party and consciously observe organizational discipline, that they thoroughly execute the organization's assignments, decisions and directives.

Our functionaries' and party members' spirit of organization and discipline is expressed in their high organizational sense, and this is manifested in that they believe in none but our party and completely entrust everything to the party, that anytime anywhere they think and act only in accordance with the intent of the party, that they carry through the decisions and directives of the party unconditionally to the end, whatever the environment. To our party members, who have become members of the Korean Workers Party with the firm determination to dedicate everything to the party and revolution, it is an unsurpassed glory, a lofty duty, to live with the revolutionary trait to consciously observe party discipline, to carry through the decisions and directives of the party unconditionally to the end.

A party member possessed of a heightened spirit of organization and discipline regards his organization of the party more precious than his life and holds it as an iron rule for his work and life to approach the decisions and directives of the party always with solemnity and thoroughly carry them through unconditionally to the end without a moment's delay, without the deflection of a fraction of an inch. Precisely herein lies the lofty trait of a genuine revolutionary--the party member.

What makes a heightened spirit of organization and discipline the lofty trait which a party member must possess, above all flows from the intrinsic demands of the communist movement.

The communist movement is a highly organized movement and accordingly, this movement calls for a strong spirit of organization and discipline on the part of the broad masses of working people including the working class who participate in it. Struggle for socialism and communism is the process of an incisive revolutionary transformation to remake man, society, and nature. To put it another way, this is a task to liberate the people from all fetters of society and constraints of nature and to turn them into communist social beings possessed of a high, independent ideological consciousness, culture, and technology, and is an incisive, complex struggle to revolutionarily remake all aspects of social life such as the economic and cultural aspects.

Accordingly, in order to win victory in this struggle, it is imperative that the masses of people who are the master of revolution and construction, positively participate in it with a heightened spirit of organization and discipline. How fast the socialist and communist cause can be moved forward depends on how highly the people participating in this struggle display their spirit of organization and discipline. Only if the people fighting revolution possess a strong spirit of organization and discipline, is it possible to successfully realize all the tasks to successfully crush the resistance of class enemies, to liberate the masses of people from all kinds of exploitation and oppression, to revolutionarily remake the society.

Party members are conscious revolutionary fighters who struggle with total dedication for the sake of the revolution, for the ultimate victory of socialism and communism. To put it another way, party members are in direct charge of building a socialist and communist society, and are the standard bearer of the struggle to indoctrinate and lead the masses.

Therefore, party members struggling for socialism and communism must necessarily possess the ideomental and moral traits this society calls for, and accordingly, a strong spirit of organization and discipline becomes party members' important trait, principle of life.

For party members to possess a heightened spirit of organization and discipline is also essential for them to live and work as members of their organization of the party, vanguard of the working class.

The party is an organized collective comprising advanced elements of the masses of working people such as the working class, and is a political organization maintained by steely organizational discipline and revolutionary order. Without steely discipline and high organizational

principle, the party cannot maintain itself nor can it lead the masses to revolution and construction.

Accordingly, the party demands that all its members guard the unity and solidarity in ideological will of the party like the apple of the eye and live with the revolutionary organizational principle and discipline. Such strong organizational discipline and order is a revolutionary duty and principle of life which all party members must fulfill and observe. Away from a heightened spirit of organization and discipline it is impossible to speak about the party organizational life of party members. Just as fish cannot live away from water, party members cannot live for a moment nor can they struggle away from the organization of the party. A party member is he who shares the destiny of the party for life.

A heightened spirit of organization and discipline is an indispensable requirement for adding luster to the priceless title and glory of a party member to the end.

The great leader Comrade Kim Il-song taught as follows:

"Just as man can sustain his physical life only if he eats, a party member can sustain his political life only if he lives party life." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 165)

The organization of the party is the protector who responsibly looks after the political life of party members. A party member separated from party organizational life is a party member who has forfeited political life. By being faithful to party organizational life and by ceaselessly enhancing his spirit of organization and discipline, a party member must keep adding luster to the political life bestowed on him by the party.

Only if through strong organizational life a party member thoroughly tempers himself politicoideologically and ceaselessly nurture his spirit of organization and discipline, can he admirably perform his duty and role as a party member in any environment, however difficult. The task aimed at enhancing the spirit of organization and discipline is an energetic means to ceaselessly strengthen party members' political life, ideological life and to prevent the slightest deficiency and shortcoming from surfacing in their politicoideological life. Only if party members always live under the guidance and control of the organization, faithfully participating in organizational life, can they ceaselessly temper themselves politicoideologically and preserve the genuine political life, the purity intact, which is an everlasting life even after death. Only then can party members become genuine revolutionaries who always revolutionarily, militantly work, ideomentally alert even though aged physically.

Ceaselessly enhancing the spirit of organization and discipline among functionaries and party members is also a firm guarantee for enhancing the militant functions and role of our party.

The great leader Comrade Kim Il-song taught as follows:

"The party is a political organization where the mass of party members is united. In order that the party may become an energetic, vibrant, militant organization, it is imperative that all party members who constitute the party must be politicoideologically wholesome and must be made to commendably move according to the party's organizational principle." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 515)

If the party, which is a political organization where the mass of party members is united, is to become a wholesome and energetic organization, it is imperative that not only the thought of every one of the party members must be wholesome, but they must be made to move according to one organizational principle. Only if steely discipline based on a revolutionary organizational principle is established within the party, is it possible for the entire party to become a militant collective which moves as one under the unitary guidance of the Party Center and to keep ceaselessly enhancing the leadership of the party for revolution and construction.

When all party members possess the revolutionary trait of unconditionally carrying through the party's orders, decisions and directives with a heightened spirit of organization and discipline, it is possible to energetically push ahead with revolution and construction, thoroughly establishing the leadership system of the party. Only if party members' spirit of organization and discipline is strong, is it possible for party organizations to become live, militant organizations which move vibrantly and to thoroughly carry through all the decisions and directives laid down by the party.

If party organizations are not turned into militant ones which move according to one organizational principle, the party will be unable to correctly insure leadership for revolution and construction and in the end, will inflict serious aftereffects on the revolutionary struggle and construction tasks. Experience shows that when the spirit of organization was absent among party members who constitute the party and undisciplined phenomena surfaced, the party would be unable not only to correctly lead revolution and construction but could make a mess of the gains of the revolution already won.

Thus, enhancing the spirit of organizations and discipline among party members constitutes a firm guarantee for ceaselessly strengthening the party, for correctly insuring the leadership of the party for revolution and construction, for strengthening the combat might of the party.

Today ours has been strengthened and developed into a powerful revolutionary party because all party members have turned it into a way of life to conduct party life based on the revolutionary principle of organizational life, to consciously observe party organizational discipline, to work under the guidance and control of the party.

By energetically launching the task to enhance the organizational sense among functionaries and party members as revolution and construction deepens and develops, our party has solidly consolidated all party organizations into powerful combat ranks.

As a result of party members' spirit of organization and discipline having been further heightened under the guideline of the party, the vanguard role of party members in all branches of the people's economy has been strengthened more than at any time, and the combat might of party organizations extraordinarily enhanced. In this way the leadership system of the party has come to be established more thoroughly in the entire party and the whole society, and all party organizations from the center to the base level have been strengthened into live, militant organizations which move as one body.

Today our revolution ceaselessly moves forward, and our people are scoring great achievements in attaining the historic cause for converting the whole society to the chuche ideology.

Our revolution which has entered upon a new higher stage, presents even heavier tasks to all functionaries and party members and demands that with a sense of responsibility heightened more than at any time and with an attitude befitting the master, they keep stoutly fighting on.

In order to enhance the sense of responsibility and role among functionaries and party members, it is imperative to ceaselessly deepen the task to strengthen their revolutionary spirit of organization and discipline.

One of the most important questions arising in enhancing the revolutionary spirit of organization and discipline is making functionaries and party members even more firmly hold their revolutionary organizational sense.

The great leader Comrade Kim Il-song taught as follows:

"Party organizational life constitutes a basic condition for indoctrinating and uniting party members, for making them struggle all the time according to only one discipline, one will."  
("Kim Il-song Selected Works," Vol 4, 2d impression, p 311)

Enhancing the organizational sense among functionaries and party members is an indispensable requirement for making them always abide by the organization of the party and consciously observe party discipline.

A revolutionary organizational sense is the driving force for making functionaries and party members live and fight in accordance with the intent of the party always thoroughly abiding by the party, and act according to one revolutionary discipline. Accordingly, only if the revolutionary organizational sense is correctly established, can they faithfully participate in party life with a correct stand and viewpoint toward the party, and in the process, ceaselessly enhance their spirit of organization and discipline.

We must above all make all functionaries and party members thoroughly hold the revolutionary stand and viewpoint that they know none but our party, that they live and fight, completely entrusting all their destinies to the party.

All of our functionaries and party members, engraving in their hearts the high pride and self-esteem of living and working as KWP members, must completely entrust everything to party organizations and must make it a habit of life to report all questions arising in their political life, economic life, even private life to party organizations and receive their help.

Revolutionary discipline is the life of the party of the working class and the source of its combat might. Consciously observing party discipline is the lofty duty of party members and is the most important demand for enhancing their spirit of organization and discipline. The basic purpose of enhancing the organizational sense of party members, too, lies precisely in making them consciously observe party organizational discipline.

All functionaries and party members, with an organizational sense more heightened than at any time, must approach the organization of the party with solemnity, must think and act only in accordance with the intent of the party, and must consciously strive to always work and live under the guidance and control of the organization of the party.

All of our functionaries and party members, by ceaselessly enhancing their organizational sense, must engrave in their hearts the strong will and lofty trait of the revolutionary who consciously observes the party's organizational discipline and who, however difficult the environment, believes in none but his party and fights to the end, sharing the destiny of the party.

Establishing the trait of unconditionally and thoroughly executing the lines, policies, decisions, and directives of the party is one

of the important demands for ceaselessly strengthening the revolutionary spirit of organization and discipline.

The great leader Comrade Kim Il-song taught as follows:

"The policy laid down by the Party Central Committee is the opinion handed up from the base level. It represents the will of all party members and is the organized will of the entire party. This being so, it is the duty of party members to thoroughly study and unconditionally execute the policies and decisions of the party." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 377)

In all the decisions and directives laid down by our party are comprehensively reflected the demands of our developing revolution and the aims and interests of our people. The task to carry through the lines, policies, decisions, and directives of the party is a rewarding task to realize the intent of the great leader and the party. What our party wishes and intends is none other than the aim of our people and the organized will of the entire party.

Unconditionally and thoroughly carrying through the guidelines, decisions, and directives of the party, jumping into fire and water if necessary, is the loftiest duty of party members. To our functionaries and party members, revolutionary activity is none other than struggle to carry through the decisions and directives of the party.

Unconditionally and thoroughly carrying through the policies, decisions, and directives of the party is not only an expression of the loyalty of our functionaries and party members to the great leader and the party but also is an energetic means to nurture their lofty mental and moral traits.

All of our functionaries and party members, regarding the guidelines, decisions, and directives of the party as none other than law, supreme command, and with the strong will that they do not even have the right to die before carrying them through, and without the slightest complaint or excuse, without faulting conditions, must unconditionally and thoroughly carry through them to the end.

All functionaries and party members must not be selective as to which task is difficult or easy, as to which has favorable or unfavorable conditions in the struggle to carry through the guidelines, decisions, and directives of the party, and must highly display the strong will and revolutionary trait to score a breakthrough, when ordered to do so.

We must thoroughly prepare ourselves as strong revolutionaries possessed of a heightened spirit of organization and discipline in the rewarding practical struggle to thoroughly carry through the

teachings of the great leader and the guidelines of the party, and must make the revolutionary fighting spirit and vigor of party members highly displayed in the course of executing the decisions and directives of the party unconditionally to the end.

The democratic centralization system is one of the important principles for revolutionary party construction and is the cornerstone of organizational discipline.

The great leader Comrade Kim Il-song taught as follows:

"Without the center there can be no party. This being so, it is imperative to observe the principle of the democratic centralization system under which an individual is obedient to the organization of the party and all party organizations to the center." (Ibid., p 131)

The democratic centralization system is one of the basic principles for party construction and party activity of the working class which, establishing revolutionary discipline and order within the party, makes the entire party move as one under the unitary leadership of the leader. Only if the party of the working class thoroughly observes the principle of the democratic centralization system in its organization and activity, is it possible to achieve the unity and solidarity in ideological will of the party and to thoroughly establish revolutionary organizational discipline within the party to move as one under the unitary leadership of the leader.

According to democratic centralization discipline, all party members must thoroughly observe the principle of being unconditionally obedient to the organization of the party. When we say a party member must be obedient to the organization of the party, it means that he must faithfully execute the decisions and directives of the organization of the party and the assignments it gives him. Accordingly, only if party members commendably observe the principle of being obedient to party organizations, can they solidly nurture their revolutionary spirit of organization and discipline.

All party organizations and party members must thoroughly establish the strong organizational discipline of moving as one under the unitary guidance of the Party Center.

Establishing the strong organizational discipline of the entire party moving under the unitary guidance of the Party Center is an indispensable requirement for insuring the unity and solidarity of the party ranks. In order that the party of the working class may acquit itself fully of its mission and role as the weapon of struggle to realize the revolutionary thought and leadership of the leader, as political general staff, it is imperative to establish centralized organizational discipline within

the party and based thereon, to realize steely organizational solidarity and unity in action of the entire ranks.

All party members and party organizations must live and work, holding it as an iron rule to act only as wished and intended by the great leader, as demanded by the Party Center. In this way functionaries and party members must establish the revolutionary attitude of unconditionally doing one or two things only, if so ordered by the party, even though they may want to do ten different things at once.

In order to strengthen the spirit of organization and discipline among functionaries and party members, it is also important to enhance the role of party organizations.

Inasmuch as party members' heightened spirit of organization and discipline is nurtured through party organizational life, it is very important to enhance the role of party organizations.

Party organizations must above all pay keen attention to establishing among party members the revolutionary attitude of strictly observing the party regulations and standards. The party regulations and standards are firm criteria for the work and life of party members to make them always live and work under the guidance and control of the party. In the process of consciously observing the party regulations and standards, party members' spirit of organization and discipline comes to be further enhanced.

Party organizations, regularly explaining and driving home to party members the demands of the party regulations and party life standards, must strive to make them consciously observe party organizational discipline at all times, with a revolutionary organizational sense.

Also, party organizations must absolutely never tolerate double discipline within the party and must strongly struggle against all kinds of undisciplined phenomena. Within the party there are no high or low party members nor can there be double discipline. Within the party, all party members, regardless of their positions being high or low, must obey one discipline according to the demands of the party regulations. It will not do for party cadres, considering themselves as some extraordinary beings, to be unwilling to accept the control and criticism of the organization of the party, or to throw their weight around. Among party members, of course there are those who hold higher or lower offices depending on the nature of work they perform and there are distinctions stemming from meritorious services rendered in the past, but as far as the observance of party discipline is concerned, everyone has exactly the same duty.

Party organizations must see to it that all functionaries be exemplary in observing party discipline more than anyone else, and must strongly

struggle against the slightest element and tendency among them to throw their weight around.

A strong spirit of organization and discipline can be thoroughly established only through the struggle against all kinds of nonorganizational, undisciplined phenomena.

Party organizations must thoroughly eliminate undisciplined phenomena surfacing from among party members, by means of an ideological battle, taking timely action to make an issue of them. At the same time, by ceaselessly raising the demand for the observance of party organizational discipline among party members and by preventing the slightest liberalistic, undisciplined phenomenon from surfacing from within the party, they must strengthen and develop ours into an even more vibrant, militant, revolutionary party.

All party organizations, by striving to make functionaries and party members, with a heightened organizational sense, live and work at all times according to the principle of party organization and standards of life, shall even more solidly consolidate our party into invincible revolutionary ranks.

A revolutionary spirit of organization and discipline--this is the source of invincible strength of our party and an important guarantee for all victory.

All functionaries and party members, with a heightened spirit of organization and discipline and united airtight around the great leader and the party, must even more dynamically move forward toward the nationwide victory of our revolution and the attainment of the chuche cause.

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AN IMMORTAL REVOLUTIONARY ACHIEVEMENT THAT HAS CHARTED A NEW ROAD TO  
THE KOREAN NATIONAL LIBERATION MOVEMENT

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 8-14

[Article by Ch'oe Kum-sun]

[Text] Today amid the formidable environment wherein a new revolutionary upsurge is being generated on all fronts of socialist construction and the historic march route is being energetically shortened toward conversion of the whole society to the chuche ideology, our people commemorate in a meaningful manner the 85th birthday of the indomitable revolutionary fighter, Mr Kim Hyong-chik.

On this occasion, our people are wrapped up in a deep feeling of adoration as they look back with moving emotions on the immortal revolutionary achievements of the teacher who, with a lofty revolutionary spirit, the spirit of national sovereignty, dedicated his entire life solely to the sacred revolutionary cause for the independence of the country and for the freedom and liberation of the people.

Mr Kim Hyong-chik, the indomitable revolutionary fighter, is an outstanding leader who charted a new road to the Korean national liberation movement with the banner of national sovereignty held high, and is the great pioneer who achieved the change of direction of the nationalist movement to the communist movement.

The entire life of Mr Kim Hyong-chik is the brilliant life of a fervent patriot who dedicated everything to the restoration of the fatherland and the eternal happiness of posterity, and is a journey of the glorious revolutionary activity of a resolute revolutionary brimming with a fighting spirit and bubbling revolutionary fervor undaunted by whatever trial, with confidence in the future.

The teacher's immortal exploits and priceless achievements in clearing the rugged road laden with brambles to the independent development of

the Korean national liberation movement toward the dawning of a new history, which took their place in the history of our country's anti-Japanese national liberation movement, still brilliantly shine today, infinitely inspiring our people to the struggle for fatherland reunification and nationwide victory of the revolution.

Mr Kim Hyong-chik, the indomitable revolutionary fighter, as he launched his tireless energetic activity on the road to revolution, held the spirit of national sovereignty for achieving the independence of Korea with the hands of the Korean people themselves, and under this banner, led our country's anti-Japanese national liberation movement along a new road.

Mr Kim Hyong-chik said as follows:

"A Korean must never forget the Korean spirit, wherever he may be. No one else will bring Korean independence to us. History taught us that dependence on foreign forces is none other than the road to ruination of the country."

Contending that flunkeyism and dependence on foreign forces are the road to ruination of the country, Mr Kim Hyong-chik argued for moving forward along the road of national sovereignty.

This was firmly maintaining the spirit of national sovereignty for necessarily believing in the strength of our people and relying on it to achieve the liberation of the country; this was firmly maintaining the independent stand of achieving the restoration of the fatherland with the strength of the Korean people themselves, not relying on the strength of others to achieve independence.

Mr Kim Hyong-chik's spirit of national sovereignty stemmed from his fervent patriotic thought of viewing our nation as the most resourceful, intrepid nation and of believing in the strength of the masses of people to the end, and is the basic stand toward the Korean national liberation movement which he firmly maintained throughout his revolutionary activity.

Mr Kim Hyong-chik, based on his spirit of national sovereignty, firmly maintained the patriotic stand of infinitely loving the fatherland and the people and of serving them to the end, and the struggle posture of achieving the restoration of the country and the building of a new society with our own national strength. At the same time, the teacher maintained the national stand of fighting to defend this beautiful land of ours where our forebears had lived; the anti-imperialist stand of uncompromisingly struggling against the imperialist aggressors; and the revolutionary stand of believing in our own strength in struggling to win the independence of the fatherland and the liberation of the people.

The teacher also firmly maintained the stand of uniting all the anti-Japanese forces and of achieving the independence of the fatherland with the united strength, instead of trying to achieve it relying on others. This was aimed at organizing the revolutionary forces by forming clandestine revolutionary organizations and lawful organizations deeply rooted in the masses of people, at overcoming fragmentation in the struggle and realizing the unity and solidarity of all the anti-Japanese forces toward national unity.

And he maintained the stand of winning the independence of the country by means of positive struggle, not by means of "plea" or kaeryang [improvement]. The guidelines for properly combining political activities with military actions, clandestine activities with lawful actions, and for preparing weapons and launching armed activities, all started from none other than the teacher's independent stand.

The independent struggle guidelines and the ways for the realization enunciated by Mr Kim Hyong-chik, the indomitable revolutionary fighter, illuminated a new road of struggle for national independence, for the freedom and liberation of the people, putting an end to the outdated struggle methods of the prior anti-Japanese movement, and ever more firmly gave the people the hope for fatherland restoration and the faith in victory.

The spirit of national sovereignty held by Mr Kim Hyong-chik, the indomitable revolutionary fighter, was a banner of national salvation precisely reflecting the historic lesson of a ruined country and the urgent demands of the anti-Japanese national liberation movement.

Mr Kim Hyong-chik, seeing through every aspect of the historic crime of flunkeyism and the aggressive nature of imperialism in the bitter lesson of a ruined country, set straight the political posture that must be adopted in the national liberation movement.

The serious aftereffects of flunkeyism fostered by the feudal ruling circles paralyzed our people's consciousness of national sovereignty and drove the country to ruination.

After the occupation of Korea by Japanese imperialism, especially during the March 1 [1919] movement, the higher echelons of independence movement organizations, frightened by Japanese imperialist suppression either abandoned the struggle or some of them, dreaming of achieving independence with the help of European powers and the United States, came out to beg for independence by means of "plea." At the time, under conditions that the imperialists were fighting dogfights over Korea, it meant nothing but ruination to ask our national independence of the imperialists living by the laws of the jungle. This is the sum total of our country's history of ruination and of the bourgeois national movement.

The teacher's spirit of national sovereignty was a new guiding compass for the national liberation movement, precisely taking account of such state of affairs and the historical lesson. Thoroughly repudiate flunkeyism which inflicted enormous harm on the destiny of the country and the nation and on the anti-Japanese national liberation movement; fight to the end against the imperialists whose inherent nature is aggression and plunder; have no illusions about them--this is the lesson the teacher had drawn from his experience in life and his practice of struggle.

From this, the teacher came to firmly maintain the stand that we must live in the Korean spirit, instead of looking to others for help, that we must resolutely struggle against imperialism head on, instead of compromising with it.

Teaching that in order to take back the lost country and cast off the plight of a ruined country, we must hold aloft the banner of national salvation for working out our destiny on our own by positive struggle, instead of weeping and eating our hearts out, beating our breasts as some "concerned patriots" did, the teacher personally led this struggle at the helm.

The spirit of national sovereignty is a patriotic thought rooted in his "aim."

The thought of "aim" is filled to overflowing with the indomitable revolutionary spirit that for the independence of the country and the liberation of the people, we must keep on fighting undaunted for generations to come, if necessary, until we realize the aim with the hands of the Korean people themselves. The thought of "aim" is also permeated with the patriotic stand that we must fervently love our country and our people, believe in the strength of our country, and achieve fatherland restoration, fostering our country's strength.

Therefore, the thought of "aim" is none other than a far-reaching aim and plan for achieving the independence of the country with the strength of the Korean people themselves based on the spirit of national sovereignty.

The spirit of national sovereignty shown by Mr Kim Hyong-chik is an immortal banner that brought the dawning for national rebirth, saving the independence movement which was in a state of suffocation.

The indomitable revolutionary fighter, an outstanding leader of the Korean national liberation movement, Mr Kim Hyong-chik, by his lofty spirit of national sovereignty charted a new road to the development of the national liberation movement and left behind an immortal achievement in the history of the Korean national liberation movement.

Mr Kim Hyong-chik, an outstanding leader of the Korean national liberation movement, by leading the national liberation movement along the road to proletarian revolution under the banner of national sovereignty, charted a new road to a change in direction of the nationalist movement to the communist movement. This occupies the most brilliant place in the immortal achievement scored by Mr Kim Hyong-chik.

Under the influence of the October Revolution of socialism, our country's national liberation movement at the time was in a period of historic turnaround with the March 1 movement as the turning point.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The nationwide March 1 Uprising that occurred in 1919 under the influence of the October Revolution demonstrated the patriotic fighting spirit and revolutionary energy of the Korean people, dealing a great blow to the Japanese imperialist occupiers but on the other hand, it completely betrayed the restrictive nature and frailty of bourgeois nationalism. The failure of the March 1 Uprising gave a bitter lesson to Korea's revolutionaries and patriotic people." ("Kim Il-song Selected Works," Vol 4, 2d impression, pp 281-282)

The March 1 movement dealt a great blow to the Japanese imperialist occupiers, declared the political bankruptcy of bourgeois nationalism clinging to "dependence on foreign forces," "pacifism," and "plea," and materially proved the validity of the spirit of national sovereignty.

Thus it was shown that bourgeois nationalism, which betrayed its intrinsic weakness and frailty, could no longer become a banner of the national liberation movement.

On the other hand, after the March 1 Uprising, independence movement organizations were formed here and there. Their higher echelons, each as a self-proclaimed "leader," were busy with factional strife for expanding their "sphere of influence." This made the healthy development of our country's anti-Japanese movement impossible, and had the reverse effect of harming the independent development of the anti-Japanese movement.

The times and the masses of people needed a correct guiding thought for the national liberation movement and urgently called for a precise line for leading the national liberation movement along a new road.

This historic task presented by the times was reserved for a brilliant resolution by a new guideline laid down by Mr Kim Hyong-chik for launching the national liberation movement under the banner of national sovereignty.

Mr Kim Hyong-chik, at the historic Kwantien conference, taught as follows:

"In response to the unanimous aspiration of our nation to fatherland restoration and in step with the changing times, we must make an all-out effort in the struggle to vanquish Japanese imperialism with our own national strength and to build a new society where the rights of the proletarian masses will be insured."

The teacher's far-reaching plan for vanquishing Japanese imperialism with our own national strength and for building, relying on the strength of the proletarian masses, a new society where the proletarian class would be living well, embodies the spirit of national sovereignty and as such, was a most valid one for developing the anti-Japanese national liberation movement onto a new stage, relying on the masses of working people who are the basic force of the nation.

This represents a most revolutionary and positive struggle guideline aimed at achieving the restoration of the fatherland, crushing the Japanese imperialist colonial rule with the strength of the Korean people themselves by uniting the broad anti-Japanese patriotic forces such as workers and peasants under the banner of national sovereignty and constantly nurturing their strength, instead of relying on foreign forces.

Born into a family poor for generations, and burning with unusually intense patriotic fervor, Mr Kim Hyong-chik began charting a new road to the anti-Japanese national liberation movement, firmly resolving to save the destiny of his fellow countrymen who, robbed of their beloved fatherland, were being subjected to every imaginable humiliation, lack of rights, and hunger at the hands of the hateful Japanese imperialist aggressors, landlords, and capitalists.

Mr Kim Hyong-chik, the indomitable revolutionary fighter, by illuminating a new road to a change in direction of the national liberation movement and by energetically leading the struggle for the realization, made a great contribution to developing the Korean national liberation movement.

That Mr Kim Hyong-chik, an outstanding leader of the Korean national liberation movement, laid down the guideline for moving forward along the road to proletarian revolution and energetically launched the struggle for the realization occupies an important in achieving a change in direction of our country's national liberation movement from the nationalist movement to the communist movement.

Mr Kim Hyong-chik said as follows:

"Any attempt to go with empty hands against the bloody suppression of the powerfully armed enemy is foredoomed to failure. The only way to strike the armed enemy is go about it with arms. Every member fighting for Korean independence must bear arms and fight against Japanese imperialism with our own national strength."

Enunciating the firm stand for striking the armed enemy with arms, and planning for a large-scale armed struggle in the near future with the tactic of "(?)build a small fire here and there into a prairie fire," Mr Kim Hyong-chik pushed ahead with armed struggle preparations with foresight. The teacher also enunciated concrete ways to organize armed ranks and launch armed action such as selecting members to be armed, awaking them with advanced thoughts, training military cadres, and purchasing weapons.

The teacher's guideline for armed struggle was a most positive one for achieving the independence of the country, fighting against Japanese imperialism with our own national strength, and was a valid one for developing the national liberation struggle afresh.

Mr Kim Hyong-chik guided the organizing of armed ranks and armed action in preparation for armed struggle. The teacher launched the struggle for forming new armed units with workers and peasants on the one hand, and indoctrinated and led members of Choson Kungminhoe [Korean National Association] to join the independence army units and resolutely launch the anti-Japanese struggle under the banner of national sovereignty. Thus Choson Kungminhoe members briskly launched armed action in areas along the Yalu such as Kwantien, Linkiang, and Changhai and in the homeland.

The teacher also paid his keen attention to training military cadres and to the task of preparing arms.

To this end, he organized a new school for training military cadres on the one hand, and revamping the curriculums of existing schools, sent advanced patriotic youths to military academies such as Sahoe Chungmyong School for training as military cadres.

And through the youths trained at revolutionary organizations and military academies at various places, he organized and guided the struggle for acquiring weapons.

The revolutionary organizations and operatives, acting on the teacher's teachings, seized weapons, raiding Japanese imperialist police stations and enemy organs, and also obtained weapons from faraway places such as the Maritime Provinces.

Following the guideline laid down by Mr Kim Hyong-chik for combining political activities with armed action, the armed units of this

period launched positive activities. The armed units mounted many battles, large and small, in South and North P'yongan Provinces and many other places in the homeland, striking terror into the hearts of the Japanese imperialists. Representative of the battles were the battle at Changsungbyok, Huch'ang County; the raid on the police outpost at Yongsong, Samsu County; the attack on the police outpost at Tangmok.

At the time, in articles one after another headlined "More Policemen Dispatched to the Border," "Dangerous Even in Broad Daylight, the Police Affairs Division Sends Reinforcements," "Budget Increased for Control of Koreans in the Border Area," the Tonga Ilbo reported on the bewildered scoundrels. This shows how brisk the activities of the armed units were at the time.

Mr Kim Hyong-chik, the indomitable revolutionary fighter, by thus energetically leading our country's anti-Japanese national liberation movement along a new road, brought about a change in direction of the nationalist movement to the communist movement, and in the process, scored immortal achievements and priceless struggle experience.

Another immortal achievement scored by the teacher who charted a new road to the anti-Japanese national liberation movement under the banner of national sovereignty is that forming Choson Kungminhoe and sagaciously leading its activities, he dynamically moved our country's anti-Japanese national liberation movement forward along the correct road of national sovereignty.

An important factor in the victory of the revolutionary struggle depends in large measure on who wins over more of the masses of people. In order to win victory in the struggle, a revolutionary organization must of necessity revolutionarily indoctrinate the masses of people and solidly unite them around itself. A revolutionary organization, which has failed to revolutionarily indoctrinate the masses of people and solidly unite them around itself, cannot lead the revolutionary struggle to victory, no matter what admirable struggle slogans it may lay down.

At the time, in an environment that those in the higher echelons of our country's independence movement, immersed in flunkeyism, were inflicting great harm on the national liberation struggle, it was impossible to energetically inspire the masses of people to the anti-Japanese revolutionary struggle without deeply implanting in them an anti-Japanese patriotic sense and consciousness of national sovereignty.

The founding of Choson Kungminhoe by Mr Kim Hyong-chik, the indomitable revolutionary fighter, was of great import in realizing the independence

of the country with our own national strength, achieving the unity of all the anti-Japanese patriotic forces with the banner of national sovereignty held high.

Choson Kungminhoe, under Mr Kim Hyong-chik's energetic guidance, from the first day of its founding energetically launched enlightenment work and indoctrination work aimed at arming the broad masses such as workers, peasants, youth and students, with the thought of anti-Japanese patriotism and consciousness of national sovereignty. Thus, wherever Kungminhoe members went, the organization was expanded, so grew the ranks of people awakened to the spirit of national sovereignty, and a mass base was solidly laid for the revolutionary struggle.

With Mr Kim Hyong-chik forming Choson Kungminhoe and leading its activities, the national liberation struggle finally came to have the first revolutionary organization on a nationwide basis, and the anti-Japanese national liberation movement which used to be plagued with twists and turns, came to find a precise road along which to move forward. This is the road which made it possible to achieve the unity of the anti-Japanese forces and enabled our country's national liberation movement to dynamically move forward with our own national strength.

Mr Kim Hyong-chik, by thus organizing and leading Choson Kungminhoe under the banner of national sovereignty, put our country's national liberation movement on a new road of conducting the movement in a unified way relying on our own national strength.

That he solidly organized the independent forces of the Korean national liberation movement is one of the immortal achievements scored by the teacher who charted a new road to the anti-Japanese national liberation movement.

The teacher directed his effort first of all to organizing the basic force of the revolution by enlightening the working masses such as workers and peasants with an advanced thought and by uniting them into an organization.

Unlike those in the higher echelons of the independence movement organizations at the time who, each as a self-proclaimed "leader," never thought of going in among the masses, only clinging to "dependence on foreign forces" and "plea," the teacher laid down work with the mistreated, oppressed workers and peasants as priority task.

The moving stories that the teacher indoctrinated and put on the road to struggle the peasants of P'altogang (Korean transliteration), Linking Prefecture, farmhands of T'udugu (Korean transliteration), a raftsmen of Linkiang, and workers of Namsa Lumber Mill eloquently

show how much he cared about the ill-clad, hungry working masses in their miserable plight, how much he loved them and led them along the road to revolution, giving them a true living.

In particular, in his letter addressed to Choson Kungminhoe members in October 1921, Mr Kim Hyong-chik taught that in order to chart the road to struggle on our own, we must strive for the unity of the masses and the development of their consciousness, and reiterated the need to the members that the work of disseminating advanced thoughts must be briskly launched in areas where the workers were concentrated and in the rural areas and that the work of organizing them into an organization must be more positively pushed. Under Mr Kim Hyong-chik's energetic guidance, activities were briskly launched to disseminate advanced thoughts and unite workers and peasants into Kungminhoe organizations in areas deep in the homeland such as Pyongyang, Kangdong, and Unnyul, let alone the border areas along the Yalu such as P'op'yong, Koup, Sinp'a, and Namsa and in the wide areas of Manchuria such as Fusung, Antu, Jilin, Mengkiang, and Hwatiens. As a result, the workers and peasants came to be revolutionarily awakened, and the anti-Japanese organizations came to be solidly rooted in the masses.

Again, as shown in the outline personally prepared and laid down by him at the P'op'yong conference in 1923 for strengthening the struggle against kaeryang chuui [the reactionary bourgeois idea for improving the national plight within the framework of the colonial rule], Mr Kim Hyong-chik led the struggle to disseminate advanced thoughts and to thoroughly crush kaeryang chuui machinations to hamper the independent development of the anti-Japanese movement and take away the workers and peasants from the road of proletarian revolution.

At the time, the kaeryang chuui espousers, the ideological mouthpiece of Japanese imperialism and subordinate capitalists, coming up with a variety of sophistries such as "remolding of people," "class cooperation," "promotion of local products," persistently plotted to paralyze the national sovereignty consciousness and class consciousness of the working masses and to appease their anti-Japanese revolutionary struggle in direct confrontation with the advanced thought of the working class. Under such conditions, said measures taken by the teacher and his energetic activities launched against kaeryang chuui were of very great import in opening up a wide road to dissemination of the advanced thought and leading the anti-Japanese national liberation struggle along the road to proletarian revolution.

The teacher organized the basic force of the revolution, on the one hand, and energetically struggled to unite the anti-Japanese forces into the struggle for fatherland restoration.

The question of unity of the anti-Japanese forces was related to overcoming the politicoideological backwardness of the bigoted nationalists and to achieving the unification of the anti-Japanese movement ranks which were fragmented in every which way and as such, was a vital question bearing on the fate of the national liberation movement.

At the time, the nationalists who entrenched themselves in the higher echelons of the independence movement, each forming his own small independence movement organization, were acting separately in a fragmented way without unity. In North and South Manchuria, too, numerous independence movement organizations and independence armed units were launching the anti-Japanese struggle. But none of them believed in the strength of the masses of people, clinging to the same old manual labor method, and each driven by personal desires for fame and power, formed their own factions and were mainly busy with factional strife for expanding their own "sphere of influence." In particular, some of those in the higher echelons of the independence movement, refusing to understand the advanced thought, persisted in their prejudice against it, and came out to obstinately oppose the unification of the independence armed ranks.

Therefore, to commendably conduct work with them, unite them into one force, strengthen unity in action with them, and lead them along the correct struggle road arose as a serious question indeed for the expansion and strengthening of the anti-Japanese forces and for the independent development of the anti-Japanese movement.

Nevertheless, some of the "leaders" of the anti-Japanese movement organizations at the time either denounced or ignored their counterparts of other organizations, merely looking at each other's politico-ideological backwardness, and never even thought of unity under the anti-Japanese banner.

Precisely at such a time, viewing this question as very serious, Mr Kim Hyong-chik enunciated principled matters which must be observed in the relationship with the independence movement activists, and devoted his utmost energy to strengthening work with them.

The teacher, from the stand of national sovereignty, positively supported what part of theirs which was anti-Japanese but dealt blows to their factional acts. And patiently indoctrinating them with the spirit of national sovereignty and the advanced thought, he led them along the road to national unity. The teacher personally met independence movement activists or guided their meetings on the one hand, and dispatching many organizing members to the independence movement organizations and independence armed units, led them to strengthen the unification of the independence movement ranks and their unity in action.

By the careful and energetic guidance of the teacher, the danger of split of many independence movement organizations which were moving in every which way was prevented and they gradually began to be united, embarking on the correct road to struggle.

Thus in 1919, two youth organizations active in south Manchuria, "Taehan Ch'ongnyon-tan" and "Kwangje Ch'ongnyon-tan" were merged into "Taehan Ch'ongnyon Yonhaphoe" and later, scores of independence armed organizations such as "Kunbi-tan," "Hungop-tan" and "Taejin-tan" gradually began to be united into one force.

In particular, at the Fusung conference in August 1925, acting on the guideline for realizing the unity and solidarity of the anti-Japanese independence movement organizations, the teacher proclaimed the founding of the Association to Promote the Union of National Organizations uniting the anti-Japanese independence movement organizations into one body. Thus the independence movement organizations which were active scattered all over the wide areas of Manchuria came to be united into one united organization under the banner of national sovereignty. This was a great event in the Korean people's anti-Japanese national liberation movement, and was the brilliant fruition of the national unity banner held high by the teacher.

Mr Kim Hyong-chik strove to unite not only the independence movement activists but even the people of various strata who could be won over to the anti-Japanese struggle.

By the energetic activities of Mr Kim Hyong-chik, people of all strata such as workers, peasants, youth and students were being quickly awakened to the anti-Japanese patriotic thought, and the anti-Japanese national liberation movement gradually began to enter the road of unified development.

With Mr Kim Hyong-chik, the indomitable revolutionary fighter, thus charting a new road to the anti-Japanese national liberation movement with the banner of national sovereignty held high, a new history began dawning in our country over which the dark cloud of a ruined country was hanging, and solid groundwork came to be paved for the independent development of the Korean revolution.

Truly, Mr Kim Hyong-chik, an outstanding leader of our country's anti-Japanese national liberation movement, the indomitable anti-Japanese revolutionary fighter, is a great pioneer who brought about a change in direction of our country's national liberation movement from the nationalist movement to the communist movement, and left behind an immortal achievement in the history of our people's revolutionary struggle.

The immortal exploits and priceless achievements scored by Mr Kim Hyong-chik are being brilliantly continued and developed by the respected and beloved leader Comrade Kim Il-song, genius of the revolution.

The respected and beloved leader Comrade Kim Il-song, founding the immortal chuche ideology, enunciated the chuche-oriented line for the Korean revolution, and organizing and leading the heroic anti-Japanese revolutionary struggle, finally crushed robber Japanese imperialism and brilliantly attained the historic cause of fatherland restoration.

Under the sagacious leadership of the great leader today ours has been transformed into a powerful socialist country independent in politics, self-supporting in economics, and self-defensive in national defense.

By considering it the highest glory, happiness to live and fight revolution, loyally attending the respected and beloved Comrade Kim Il-song as the great leader and by even more energetically hastening the task of converting the whole society to the chuche ideology, our people shall advance the ultimate victory of the chuche revolutionary cause charted by the great leader.

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TO THINK OUT EVERYTHING WITH MAN AT THE CENTER, TO GEAR EVERYTHING TO SERVING MAN IS THE DEMAND OF THE CHUCHE IDEOLOGY

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[Article by Chong Song-ch'ol]

[Text] The chuche ideology founded by the great leader Comrade Kim Il-song is a most scientific and revolutionary world outlook which communist social beings must possess, and is an invincible guiding thought leading revolution and construction to victory.

The greatness, uniqueness, and invincible vitality of the immortal chuche ideology originate in its ideotheoretical content and profundity of its principles.

What occupies an important place in the priceless truths elucidated by the great chuche ideology is the proposition to think out everything with man at the center and to gear everything to serving man.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man enunciates the basic principle of thinking and practical action and provides a methodological compass for discerning and remaking nature and society.

In this demand of the chuche ideology are embodied the revolutionary, scientific principle and method which make it possible to most successfully solve all questions arising in discerning and remaking nature and society, to suit the revolutionary stand of the working class and the law of discernment and remaking.

The unique thought for thinking out everything with man at the center and gearing everything to serving man provides a methodological compass for most successfully solving all questions arising in revolution and construction, to suit the aim and interest of the

masses of working people, and relying on the strength of the masses of people, and as such, is of very great import in the practical activity to discern and remake nature and society.

The chuche ideology calls for thinking out everything with man at the center and gearing everything to serving man.

The great leader Comrade Kim Il-song taught as follows:

"To think out everything with man at the center and gear everything to serving man is none other than the demand of the chuche ideology." ("Kim Il-song Selected Works," Vol 6, p 276)

When we say think out everything with man at the center and gear everything to serving man, it means always placing man at the center in thinking and practice. To put it another way, it means observing and handling everything, starting from the aim and interest of man, and thinking and acting on the principle of solving all questions with man as the basics.

To think out everything with man at the center and gear everything to serving man is a basic demand flowing from the philosophical doctrine on which the chuche ideology is based.

As enunciated by the philosophical doctrine on which the chuche ideology is based, man is the master of everything.

Man is a social being possessed of independent stand and attitude and creative stand and attitude and as such, by his purposeful, active action remakes, transforms, and subordinates to himself concrete and abstract objects and phenomena of the world to suit his will and demand.

Therefore, man alone becomes the master ruling the world.

As the chuche ideology enunciates, man also resolves everything.

Man is the most developed, energetic being in the world. There is no other being in the world which is more energetic, more intelligent. Man alone possesses the strength and ability to remake the world by his independent, creative action, grasping the intrinsic nature of concrete and abstract objects and phenomena and the law of their movement and development.

Everything else that takes part in discerning and remaking nature and society is through and through a means to insure the role of man, and is meaningful insofar as it is utilized by man. Success or failure in discerning and remaking nature and society is, in the final analysis, influenced by the role of man.

Thus from the proposition that man occupies the position of the master ruling everything and plays the decisive role in influencing everything inevitably flows the demand for observing and handling everything starting from the aim and interest of man and for thinking and acting on the principle of resolving everything relying on the strength of man.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man is a scientific principle precisely reflecting the intrinsic nature of discernment and remaking.

The great leader Comrade Kim Il-song taught as follows:

"Remaking nature and society, too, is for the sake of man, and is also a task that man performs." (Ibid., p 277)

Discernment and remaking are for people to enjoy an independent, creative life as the master of nature and society, casting off the constraints of the surrounding world. Discerning and remaking nature is for people to cast off the constraints of nature and subordinate the concrete and abstract objects and phenomena of nature to their independent and creative life; and discerning and remaking society is for eliminating social enslavement and realizing a new society where a more independent and creative life will be insured. Through his positive action to discern and remake the world, man creates material and mental wealth for an independent and creative life, and builds an advanced society.

The ends of discernment and remaking are not in themselves but are for remaking and transforming nature and society to suit the aim and demand of the masses of working people so as to make them serve the masses of people even better.

Man is in direct charge of discernment and remaking. The process of discerning and remaking nature and society is none other than a process of people's independent and creative activity. Without man there cannot be the process itself of discernment and remaking, and without enhancing the role of man, no success can be expected in discerning and remaking the world.

Therefore, thinking out everything with man at the center and gearing everything to serving man is a task for the sake of man and completely conforms to the intrinsic nature of discernment and remaking as a task of man himself.

Thus, the demand for thinking out everything with man at the center and gearing everything to serving man is a unique thought that embodies

the philosophical doctrine of the chuche ideology, and is a scientific thought that most precisely reflects the intrinsic nature of discernment and remaking.

The demand enunciated by the chuche ideology for thinking out everything with man at the center and gearing everything to serving man is of tremendous methodological import in discerning and remaking nature and society.

The methodological import of the demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man lies first of all, because it most precisely enunciates the basic objective of all discerning and remaking activities, in firmly guaranteeing the success.

The great leader Comrade Kim Il-song taught as follows:

"The objective of our struggle to build socialism and communism, too, in the final analysis, lies in satisfactorily filling the material and cultural needs of all people and insuring an affluent and civilized life for them." ("Kim Il-songs Selected Works," Vol 4, 2d impression, pp 562-563)

All action of man is purposeful. Man begins by setting a goal in discerning and remaking nature and society.

Properly setting a goal is of important principled significance in people's practical action. Depending on how the goal is set, the direction and result of action are determined.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man explicitly enunciates that all action to discern and remake nature and society must be taken with the basic goal set to insure an independent and creative life for people.

People take their discerning and remaking action to provide themselves with an affluent and happy life. Various material things and socioeconomic conditions necessary for people to enjoy an independent and creative life do not just happen. Only by launching the struggle to discern and remake nature and society can people create material and cultural wealth and social environment necessary for life.

Action to discern and remake nature and society not only creates material and cultural wealth which guarantees people an affluent and happy life but also turns them into more independent and creative social beings.

Man displays his independent and creative stand and attitude and feels the reward and joy of a true living in the struggle to discern and remake nature and society. Therefore, only if man struggles with total dedication of his energy and talent in the revolutionary struggle and construction tasks to discern and remake nature and society, can he become a social being worthy of independent and creative stand and attitude.

Again, man nurtures his discerning capability and practical ability and develops into a more independent and creative being in the struggle to discern and remake nature and society.

Thus, discerning and remaking nature and society is a manifestation of people's independent and creative characteristics and a basic condition for an independent and creative life. This being so, discernment and remaking must be conducted all the way toward the basic goal to realize an independent and creative life for people.

Man's discerning and remaking action is taken in different environments under different conditions of nature and society against different targets by different methods but all discerning and remaking action must be oriented in one common goal to protect the interest of the masses of people and insure an independent and creative life for people. Only if action to discern and remake any one specific set of concrete and abstract objects and phenomena starts from the aim and demand of the masses of people and is taken toward the goal of insuring an independent and creative life for people, can it become a genuine discerning and remaking action in conformance with man's independent and creative characteristics.

Taking the action of discerning and remaking nature and society for the purpose of pursuing the wealth and pleasure of a few people at the cost of the independent and creative stand and attitude of the masses of people basically runs counter to the intrinsic demand of human action.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man, by explicitly enunciating that all thinking and practical action must be conducted toward the basic goal of insuring an independent and creative life for people, exposes the reactionary nature of the bourgeois, opportunistic way of thinking and mode of action which is only devoted to the interest of some individuals and only pursues immediate profits. This also opens up a bright road to successfully conducting the task of discerning and remaking nature and society to suit the independent and creative characteristics of man. Providing a firm guiding compass for successfully discerning and remaking nature and society by explicitly enunciating the basic goal of all thinking and

practical action is where the profound philosophical content and immense methodological importance of the demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man are.

The methodological importance of the demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man also lies in that it precisely enunciates the basic ways of solving all questions arising in discerning and remaking nature and society.

The great leader Comrade Kim Il-song taught as follows:

"... most important in social development is bringing up people as more energetic beings; and in order to energetically push ahead with revolution and construction, it is imperative to give priority to work with people, work to remodel people."  
("Kim Il-song Selected Works," Vol 6, p 277)

In discerning and remaking nature and society, it arises as an important question to correctly set the goal and at the same time, to precisely determine the basic way to realize it.

Only by precisely seeking out and tightly grasping basic ways which are in accord with the objective laws of nature and social development and the law of discernment and remaking is it possible to successfully carry out the complex and awesome task of discerning and remaking nature and society.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man gives the precise answer to the principled question of determining the basic way of discernment and remaking. To put it another way, this demand of the chuche ideology teaches that the way of discerning and remaking nature and society must be sought in man. That all questions arising in revolution and construction must be solved by relying on man, the masses of people and by setting them in motion is an important part of the content of the demand of the chuche ideology for placing man at the center in thinking and practice.

Employed in discerning and remaking nature and society are various material and technical means, in addition to man. Various material and technical means such as experimental instruments, labor tools, and mechanical equipment, too, play an important role in discerning and remaking nature and society. But it is man who develops science and technology and creates various material and technical means, and so is man who moves them. Man is the most active and positive element in discerning and remaking nature and society, and is the basic factor in determining all success.

What makes man the decisive factor in discerning and transforming the world is related to his independent consciousness and creative capability. For his independent consciousness and creative capability man becomes an independent and creative being.

Now, man is not born with independent consciousness and creative capability. To man, there is no such thing as inborn thought and knowledge. Through education and practice man acquires independent ideological consciousness and knowledge about nature and society and nurtures creative capability to discern and transform the world.

All these facts bespeak that the basic way to discern and remake nature and society is none other than bringing up man as an independent and creative social being possessed of independent consciousness and creative capability, man who is the master of everything and who is the basic factor in resolving everything, and promoting his revolutionary fervor and creative initiative to the utmost. Relying on man and setting man in motion is the most positive and revolutionary method which makes it possible to mobilize all possibility and potential to the utmost and is the revolutionary way which must be tightly grasped in discerning and remaking nature and society.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man, by scientifically enunciating that the basic way to solve all questions must be sought in relying on man and in setting man in motion, provides a methodological compass for energetically pushing ahead with revolution and construction, thoroughly repudiating the unscientific and reactionary method which clings to material and technical means alone, viewing man merely as a part of the machinery.

The methodological importance of the demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man also lies in that it enunciates the most scientific criteria for laying down new struggle tasks to discern and remake nature and society and for assessing the result achieved.

The great leader Comrade Kim Il-song taught as follows:

"... we also thought that all questions must be presented according to the mental preparedness of the masses." ("Answers to Questions Posed by Foreign Journalists," 1973 edition, p 345)

In the revolutionary struggle and construction tasks to discern and remake nature and society, it arises as an important question to correctly set the goal for a new task to be carried out. Only when timely struggle tasks are laid down and realized, correctly taking account of subjective and objective conditions, is it possible

to move revolution and construction forward along the one road of victory without suffering failure or twists and turns or any tilting such as delaying social development.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man enunciates that the mental preparedness of man, the masses of people, must be the criterion for laying down new struggle tasks.

Of course, in the revolutionary struggle and construction tasks to discern and remake nature and society, material and economic conditions are indispensable. Only if tools of labor are developed, is it possible to lay down and realize new tasks to remake nature; only if productive forces are developed, is it possible to set and carry through a higher goal for remaking society.

But, important as it is to have material and economic conditions prepared for discerning and remaking nature and society, what is more important is having man prepared.

It is by man that the material and technical means necessary for discerning and remaking nature and society are created and utilized. No matter how ripe the material conditions are, if man himself is not prepared, it is impossible to lay down and successfully realize new tasks in revolution and construction.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man enunciates that in assessing the result of discernment and remaking, too, man must be held as the criterion.

Inasmuch as discernment and remaking is a task for the sake of man, the result must be one that serves man, which has a value insofar as it serves the people in their independent and creative life. No matter how richly material and cultural wealth has been created, it is utterly useless if it does not serve the people in their independent and creative life. Moreover, if the new knowledge and creations gained through discernment and remaking were to infringe upon the aim and demand of the masses of people and exert a destructive effect on the independent and creative life of the people, then they would basically run counter to the mission and objective of discernment and remaking.

The demand of the chuche ideology for placing man at the center in thinking and practice, by making it possible to correctly assess the fruits of discernment and remaking with man as the criterion, energetically inspires people to the positive struggle for discerning and remaking nature and society.

Thus, the demand enunciated by the chuche ideology for thinking out everything with man at the center and gearing everything to serving man represents an invincible methodological weapon which gives scientific answers to the principled questions arising in discerning and remaking the world.

The demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man, brilliantly embodied in the activity of our party and the state, is displaying tremendous vitality.

The great leader Comrade Kim Il-song taught as follows:

"It is precisely in having relied on the masses and solved all questions by the revolutionary method of setting the broad masses in motion where one of the important keys to the great achievements we have scored in revolution and construction is." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 130)

The revolutionary principle for placing man at the center in thinking and practice, a principle which is enunciated by the immortal chuche ideology founded by the great leader Comrade Kim Il-song and whose validity and vitality was proved in the earlier struggle for the freedom and independence of the fatherland, is being brilliantly embodied in the struggle for our revolution and construction, the struggle for socialist and communist construction.

Under the banner of the immortal chuche ideology founded by the great leader, our party and the government of the republic, always placing the interest of the masses of working people in the first and foremost place, are solving all questions arising in revolution and construction to suit the aim and demand of the masses. All policies of the party and the state are being implemented for the interest and happiness of working people such as workers and peasants, and the wealth of society is being directed to the promotion of the well-being of working people. Struggling to protect the interest of the masses of working people and realize their independent and creative life is the supreme principle of activity of our party and the government of the republic.

Our party is also thoroughly maintaining the principle of relying on the masses of people in solving all questions arising in the revolutionary struggle and construction tasks. Finding out the aim and demand of the masses by going in deep among them and handling all questions to suit them, and arousing the revolutionary fervor and creative positivity of the masses by giving a firm priority to work with people which is work to indoctrinate and remodel people, over all other tasks--this is the invariable guideline our party is tightly maintaining in the revolutionary struggle and construction tasks.

The unique thought for thinking out everything with man at the center and gearing everything to serving man is a great thought underlying all the lines, policies, and people-minded measures of our party and the government of the republic, and is one of the sources of all the brilliant victories and historic transformations scored in our country.

With our party and the government of the republic thoroughly carrying through in all areas of their activity the demand of the chuche ideology for placing man at the center in thinking and practice, under the sagacious leadership of the great leader Comrade Kim Il-song, our people, who in bygone days used to be subjected to every inhuman humiliation and contempt as captive targets of exploitation and oppression outside the framework of history, have today become the master of the sovereignty of the state and the means of production, and under the most superior socialist system which serves the masses of working people, have become a dignified and prideful people enjoying an independent and creative life to their hearts' content.

By moving forward tightly grasping the revolutionary principle for solving all questions with man at the center, they were also able to accomplish the difficult and complex task of socialist revolution in the short period of 4-5 years, to work the miracle of realizing the task of industrialization in the short span of a mere 14 years, and overcoming the wriggling of internal and external enemies and all kinds of barriers, to mount the Chollima march compacting the century.

That when the demand of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man is thoroughly carried through, the human dignity and right of the masses of working people can be respected to the utmost and they can enjoy a more independent and creative life and win a great victory in revolution and construction--this is a revolutionary truth tested and proved to the hilt throughout the journey of our party and people in the revolutionary struggle, and is a firm faith deeply engraved in our people's hearts.

Our party and people, by moving forward tightly grasping this revolutionary principle enunciated by the immortal chuche ideology, shall successfully solve all questions arising in revolution and construction and further shorten the historic march route toward conversion of the whole society to the chuche ideology.

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THE BASIC STAND AND BASIC METHOD THE CHUCHE IDEOLOGY ENUNCIATES FOR  
TIGHTLY MAINTAINING IN REVOLUTION AND CONSTRUCTION

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 21-27

[Article by Yi Su-kun]

[Text] In the revolutionary struggle and construction tasks the masses of working people can score victory and success only by abiding by a correct stand and method. Therefore, enunciating the basic stand and basic method which the masses of working people must tightly maintain in revolution and construction is an important question bearing on the destiny of the masses of working people.

The great leader Comrade Kim Il-song, founding the immortal chuche ideology and embodying the philosophical doctrine of chuche, has scientifically enunciated the basic stand and basic method which the masses of working people must tightly maintain in revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology enunciates the basic stand and basic method which the masses of working people must tightly grasp in revolution and construction. The chuche ideology calls for making the masses of working people tightly maintain an independent stand and a creative stand, with an attitude befitting the master in the revolutionary struggle and construction tasks. The independent stand is the basic stand which the masses of working people must tightly maintain in revolution and construction, and the creative stand is the basic method which the masses of working people must abide by in the struggle to remake nature and society." ("Kim Il-song Selected Works," Vol 7, pp 260-261)

The basic stand and the basic method which the chuche ideology enunciates for tightly maintaining in revolution and construction are based on the

philosophical doctrine of chuche that man is the master of everything and resolves everything.

The great leader, by discovering the philosophical doctrine of chuche that man is the master of everything and resolves everything, enunciated the position and role of man in the world. By the philosophical doctrine of chuche it has been enunciated that man occupies the position of the master in the world and that change and development in the master's position is determined by his role.

Man lives in an objective world, as the master ruling it, not enslaved to it. In the relationship between man and the world, the objective world does not rule man but man rules the objective world. This is so because among all material beings man is the most developed being and possesses inherent characteristics called independent stand and attitude and creative stand and attitude which cannot be found in any other material being.

From the fact that man occupies the position of the master of the world comes to flow the principle that in his relationship with the world man must always maintain the stand of the master.

When we say man is the master of the world, it bespeaks that in the world there cannot be any superhuman and supernatural being ruling man's destiny and moreover, that there cannot be any other being more energetic than man, a being that is capable of saving and working out man's destiny.

The theological world outlook which holds that god rules everything in the world including man, preaches that man must live, not according to his own will but to god's will, that man must live, relying on not his own strength but on god's strength. Every reactionary thought which denies, to a greater or lesser degree, that man is the master of the world, contends that there is no way man can live independently as the master of the world, that consequently it is inevitable man lives, subordinated to something, and moreover, that man cannot live with his strength alone without relying on the strength of others.

Basically different from this, the chuche ideology, starting from that man is the master of the world, enunciates that man must live only in a way to suit his demand and interest to live, ruling the world. It also enunciates that the unitarily correct way is working out his destiny with his own strength, not the way to live, relying on any other strength than man's. Thus, starting from his demand and interest to live as the master of the world, the stand to work out his destiny with his own strength is precisely the independent stand.

The philosophical doctrine of chuche, by enunciating that it is not the objective world but precisely man himself that plays the decisive

role in changing and developing the relationship between man and the world to the advantage of man, teaches the method which man must abide by in working out his destiny.

If the decisive role in changing the relationship between man and the world were played not by man but by some factor other than man, then man's persistent effort to work out his destiny would be meaningless. Under conditions that it has been enunciated that in working out man's destiny, man's role is the decisive factor, it becomes clear that enhancing man's role is precisely the unitarily correct method to work out man's destiny. Now, why it is man who plays the decisive role in the mutual relationship between man and the world is because man possesses the creative capability to remake the objective world to suit his demands and launches his creative activity relying on his capability. The inherent characteristics and superiority of man's activity lie in his creativity. Animals survive by means of adapting themselves to the objective world. But man survives by his creative method of remaking the objective world to suit his demands.

The creative method is a survival method native to man, consequently, enhancing man's creative role is the most correct method which man must abide by in working out his destiny. The method of enhancing man's creative role is none other than the creative stand.

The philosophical doctrine that man is the master of everything and resolves everything, because it enunciates his relationship with the world with man as the subject, is a universal truth that holds good at present and in the future alike.

Under today's historical conditions, mankind is not unified as one but broadly speaking, is working out its destiny on a nation-state basis and moreover, within a nation there is a reactionary exploiting class violating man's independent and creative stand and attitude and there are the masses of working people struggling against it. Under such conditions, the philosophical doctrine of chuche must be understood in the context of the specific historical environments in which people are working out their destiny.

Today, that which plays the decisive role in working out the destiny of man as the master of the world is not the reactionary ruling class but the masses of working people. It goes without saying that the reactionary ruling class cannot become a driving force in working out the destiny of mankind but rather, is an obstacle in the way. Therefore, the philosophical doctrine that man is the master of everything and resolves everything must be understood as meaning that the masses of people are the master of everything and resolve everything.

Moreover, the struggle of the masses of working people is not conducted as one unified movement on a worldwide basis. The struggle to work out the destiny of man is conducted on a nation-state basis. This being so, when speaking about the destiny of the people of any country, the doctrine that man is the master of everything and resolves everything should be understood with the masses of working people of that country as the subject.

And the shape and form of working out the destiny of man can be different depending on the stage in the course of history. Today the shape and form of working out the destiny of man is revolution and construction. The masses of working people carry out revolution and construction to enjoy an independent and creative life as the master of nature and society, casting off the exploitation and oppression of the reactionary ruling class. In the future communist society where class distinctions and national distinctions will all have been eliminated, the shape and form man employs in working out his destiny could assume a series of new characteristics different from today's.

Today the basic shape and form of working out man's destiny is revolution and construction, and the subject of this movement is the masses of working people. Therefore, the universal philosophical doctrine that man is the master of everything and resolves everything must be concretized in revolution and construction where the subject is the masses of working people.

The great leader Comrade Kim Il-song, concretizing the philosophical doctrine of chuche in revolution and construction, enunciated the position and role of the masses of people in the revolutionary struggle and construction tasks, and taught the most correct stand and method which they must tightly maintain in working out their destiny.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology, in a word, is the thought that the master of revolution and construction is the masses of people and the driving force for revolution and construction also resides in the masses of people. To put it another way, it is the thought that the master of his destiny is he himself and the strength to work out his destiny also resides in himself." ("Kim Il-song Selected Works, Vol 6, p 268)

The proposition that the master of revolution and construction is the masses of people and the driving force for revolution and construction also resides in the masses of people enunciates the position and role of the masses of people in revolution and construction.

The masses of working people occupy the position of the master in revolution and construction, and play the decisive role in pushing revolution and construction. From the fact that the masses of working people occupy the position of the master in revolution and construction, comes the demand for tightly maintaining the independent stand, a master's stand in revolution and construction; and from the fact that the masses of working people play the decisive role in pushing revolution and construction, comes the demand for abiding by the creative stand, a method to enhance the role of the masses of working people to the utmost.

If the doctrine that has enunciated the position and role of the masses of working people in revolution and construction, that is, the doctrine that the master of revolution and construction is the masses of people and the driving force for revolution and construction also resides in the masses of people, concretized the philosophical doctrine that man is the master of everything and resolves everything by applying it to the revolutionary struggle and construction tasks, the independent stand and the creative stand concretized the universal stand and method which must be tightly maintained in working out the destiny of man by applying them to revolution and construction.

Of course, the philosophical methodology that must be tightly maintained in working out the destiny of man, and the basic stand, basic method that must be tightly maintained in revolution and construction are distinguished as a more general concept and as a concrete concept, but in life, these must always be viewed in a unified way. This is so because, when viewed from the stand of the masses of working people, today the activity to work out the destiny of man is none other than revolution and construction and consequently, it is impossible to think of any basic stand and basic method in working out the destiny of man other than the basic stand and basic method which must be tightly maintained in the revolutionary struggle and construction tasks.

The basic stand which the chuche ideology enunciates that the masses of working people must tightly maintain in revolution and construction is the independent stand.

The great leader Comrade Kim Il-song taught as follows:

"Our party, always starting from the interest of our people, the interest of our revolution, has tightly maintained a firm independent stand that it determines all its policies and lines independently on its own and that on the principle of self-reliance, it assumes responsibility for carrying out revolution and construction on its own." (Ibid., p 272)

The master of the revolution of each country is the people themselves of that country. The people of each country fight revolution, not

by any outside order or directive but to realize their vital demand and interest to live as the master of the state and society, casting off exploitation and oppression. Inasmuch as revolution is a struggle the masses of people wage to live as the master in command of their destiny, the party and people of each country, repudiating any outside intervention and coercion and always starting from the interest of their people and the interest of their country's revolution, must tightly maintain the principle of independently determining all lines and policies.

If the right of sovereignty is not insured for working out their destiny on their own, then the people of any country cannot be said to be occupying the position of the master in their country's revolution and construction.

Again, inasmuch as the driving force for revolution and construction resides in the masses of working people, the masses of working people must tightly maintain the principle of self-reliance for carrying out revolution and construction responsibly, relying on their own strength. It is the masses of working people who have a vital interest at stake in working out their destiny, and those who have the strength to work it out are also no one but themselves. Therefore, it behooves the masses of working people to carry out revolution and construction responsibly, relying on their own strength.

Protecting the right of sovereignty for working out their destiny on their own and tightly maintaining the principle of self-reliance runs in no way counter to internationalism.

Even though the people of each country carry out revolution and construction mainly on a nation-state basis, the masses of working people of all countries have a common interest in their struggle against the reactionary ruling class and foreign aggressor forces. The masses of working people not only have an interest at stake in protecting the independent stand and attitude of their own nation but also share a real interest in protecting the independent stand and attitude of the people of other countries. For the masses of working people, let alone the interest they have in independently living within the nation-state framework, have an interest in the relationship among nations, among states, to independently live without suffering aggression and enslavement.

The masses of working people, starting from the common interest they share in protecting independent stand and attitude, closely cooperate on the principle of mutual respect in the struggle against aggressors and plunderers and for the common prosperity of world peoples. Selfish nationalism which only respects the right of sovereignty and interest of its own people and does not respect the

independent stand and attitude of the people of other countries has nothing to do with the independent stand. Also, giving help to a people who, suffering aggression and plunder at the hands of the imperialists, the common enemy of world peoples, are in the difficult plight of bearing a heavy burden in the struggle against them, or receiving such help absolutely does not infringe on the principle of self-reliance. Comradely aid and cooperation is commendable within a country as well as essential among states. But, just as it is not right for anyone within a country to try to live off the benefit of others without doing any work himself, it is wrong for any country in the international relations, too, to try to carry out its revolution and construction relying on the strength of other countries without practicing self-reliance.

The basic method which the chuche ideology enunciates that the masses of working people must tightly maintain in revolution and construction is the creative stand.

The great leader Comrade Kim Il-song taught as follows:

"Our party, by always believing in the strength of the masses of people and setting in motion their revolutionary fervor and creative positivity to the utmost and mobilizing all their possibility and potential to the hilt, and by making them solve all questions arising in revolution and construction to suit our specific conditions, has been able to win victory." (Ibid., p 272)

The revolution and construction the masses of working people carry out is a creative process of remaking nature and society to suit their demands. In this creative process there is the action of objective factors but the subject is through and though the masses of working people and their creative action performs the decisive function. Therefore, in order to successfully push ahead with revolution and construction, it is imperative to abide by the method of enhancing the creative role of the masses of working people.

The creative process in which man remakes the objective world and creates the new to suit his demand is achieved through the mutual interaction of man and the objective world. What makes it possible for man to take the initiative in the mutual interaction with the objective world and change it to suit his demand is related to the fact that unlike the force of the objective world which acts blindly, man puts his strength into action purposefully. Man, being capable of not only using his own strength purposefully to suit his demand but also of discerning the law of movement of the objective world, can take advantage of the blindly acting force of the objective world, to suit his demand. When we say man has created what suits his demand, it means in the final analysis that through his purposeful action

he has made his own material strength and the blindly acting material force of the objective world all operate in the direction he desires.

Without setting his strength in motion man cannot create what he desires. This is not to say that what man desires is created by the strength of man alone. In order to create what is new, man must necessarily take advantage, with his purposeful action as the medium, of the objective conditions and laws to suit his demand. From this, two great questions arise in successfully insuring man's creative action.

One is setting man's strength in motion to the optimum, and the other is taking advantage of the objective conditions and laws to suit man's demand.

If the masses of working people are to successfully conduct their creative activities to remake nature and society, it is imperative above all to mobilize their creative strength to the hilt and to rationally use the mobilized strength to suit the interest of the masses of working people as well as the objective conditions and laws. Conducting the activities to suit the demand and interest of the masses of working people as well as the objective conditions and laws is precisely the way to conduct them to suit the specific conditions. Just as a method which does not suit the concrete objective conditions where revolution and construction is under way is not one that suits the specific conditions, a method which does not suit the concrete demand and interest of the masses of working people who are the master of revolution and construction is likewise one that does not suit the specific conditions. Even though a method is applicable to another country, when it does not suit the concrete conditions of one's country, it cannot become a method that suits one's specific conditions; and even if there exist objective conditions and possibilities making such method applicable, when it does not suit the demand of one's own people, then it cannot be said it is a method which suits one's specific conditions. Therefore, in order to enhance the creative role of the masses of working people in revolution and construction, it is imperative to set in motion their creative fervor and positivity to the utmost and at the same time, tightly maintain the principle of conducting all tasks to suit the specific conditions, based on a thorough calculation of the demand of the masses of working people, the objective laws and concrete conditions.

The independent stand and creative stand which the masses of working people must tightly maintain in revolution and construction are closely related with one another.

The great leader Comrade Kim Il-song taught as follows:

"In revolution and construction, the question of guarding the stand as the master and the question of enhancing the role as the master are one yet have different dimensions." (Ibid., pp 272-273)

The masses of working people, on the ground that revolution and construction is a task for their own sake, become its master. But on the point that revolution and construction is solely carried out by the struggle of the masses of working people themselves, the masses of working people become the parties in charge of revolution and construction and the driving force for it. Thus, inasmuch as there are no two different subjects, one demanding revolution and construction and the other carrying out revolution and construction, the stand as the master of revolution and construction and the method of pushing revolution and construction are two in one inseparable from each other.

The independent stand and the creative stand are two in one organically unified yet distinct from each other.

If the independent stand, starting from the demand and interest of the masses of working people, is the stand of the masses of working people to carry out revolution and construction responsibly to the end, the creative stand is precisely the method to realize this stand.

It may be said that the independent stand is the principle defining the independent character of action flowing from the position the masses of working people occupy in revolution and construction and that the creative stand is the principle defining the method of action flowing from the characteristics of the role the masses of working people perform.

Man comes to act, starting from the position he occupies in the world as the master.

Inasmuch as the masses of people occupy the position of the master in revolution and construction, they carry out revolution and construction, starting from their stand as the master.

Depending on the position the masses of working people occupy, their concrete interest and the scope of strength that can be mobilized to realize it may be different. Under conditions that the masses of working people have not yet acquired state power and the means of production, their demand and interest are aimed at becoming the master of state power and the means of production, casting off the enslavement of the ruling class, and for the realization, the only strength that they can use is that of the masses of working people themselves. But under conditions that the masses of working people occupy the position of the master of the state and society, they come to be interested in further consolidating and developing their position and for the realization, the strength that can be mobilized will include state power and the means of production, in addition to their own creative strength.

The masses of working people, presenting the revolutionary demand to revolution and construction for living as the master of the state and society, must make it the starting point of their action to realize it with their strength and means for a resource. If the masses of working people do not set a struggle goal containing their demand for becoming the master of the state and society, there cannot be a reason for starting revolution and construction, and if they do not hold their strength and means as the resource, they cannot start revolution and construction. Their struggle goal containing their demand and interest and their strength constitute the basic factor in governing the action of the masses of people, the subject of revolution and construction. Precisely this being so, we say that the independent stand calling for independently deciding on their struggle goal to suit their demand and interest and realizing it with their own strength is the principle of defining the independent character of action for revolution and construction. In this context the independent stand is distinguished from the creative stand as a method of action stemming from the creative character of action of the masses of working people. Again, the creative stand is the principle of the method of action as to how to rationally utilize their own strength and the objective conditions for realizing their struggle goal and as such, is different from the independent stand which defines the character of action.

In this way, if the independent stand is the principle of action which makes the masses of working people launch revolution and construction with their own strength to realize their independent demand, the creative stand is the principle of action which makes it possible for the masses of working people to successfully carry out their creative action to remake nature and society by effectively using their strength.

That the great leader Comrade Kim Il-song has enunciated the basic stand and the basic method which the masses of working people must tightly maintain in revolution and construction is of tremendous theoretical and practical import in the development of the revolutionary cause of the working class.

The independent stand and the creative stand are the most revolutionary and scientific stand and method where the independent characteristics of the position the masses of working people occupy in revolution and construction and the creative character of the role they perform are directly combined.

The masses of working people, by tightly maintaining the independent stand and the creative stand, can defend their revolutionary demand and interest to the end, and can successfully carry out revolution and construction, relying on the most dependable, realistic means

and the most rational method. The masses of working people, by tightly maintaining the independent stand, can defend the revolutionary stand of the working class to the end, throwing off the constraints of every unwholesome idea such as the outdated idea of the reactionary ruling class bent on obliterating and paralyzing the independent stand and attitude of the masses of working people, flunkeyism relying on others instead of believing in own strength, and national nihilism. Again, the masses of working people, by tightly maintaining the creative stand, can have the thoroughly scientific method realized, overcoming every unscientific idea such as dogmatism and subjectivism.

It is not an easy thing for the masses of working people to firmly maintain the independent stand and the creative stand. In order to firmly maintain the independent stand and the creative stand, it is imperative that the masses of working people must correctly grasp their position and role in revolution and construction and, properly understanding their basic demand and interest, must have a scientific way to realize them. Therefore, if the masses of working people are to firmly maintain the independent stand and the creative stand, they must receive the leadership of a party which is led by an outstanding leader and armed with the leader's revolutionary thought. To put it another way, an outstanding leader and a revolutionary party can firmly maintain the independent stand and the creative stand; and the masses of working people, only by upholding the leadership of the leader and the party, can firmly maintain the independent stand and the creative stand.

The independent stand and the creative stand enunciated by the great leader are the basic stand and the basic method which our party is tightly maintaining in revolution and construction; these are the basic principle of action which our party and people are tightly maintaining in revolution and construction. Our party, by tightly maintaining the independent stand and the creative stand under the sagacious leadership of the great leader, has been able to thoroughly establish chuche in all areas of revolution and construction and, setting the creative fervor and positivity of the masses of working people in motion to the utmost, to successfully lead their struggle to suit the objective laws and concrete conditions.

The history of the glorious victory in the journey of our party and people under the sagacious leadership of the great leader eloquently shows that thoroughly establishing chuche by embodying the independent stand and the creative stand, and thoroughly carrying through the chuche-oriented mass leadership method is precisely where an important key to all the brilliant victories is. To the revolutionary people struggling thoroughly abiding by the independent stand and the creative stand, the basic stand and the basic method enunciated by the chuche ideology, there is no task they cannot do, and they will keep ceaselessly working nothing but miracles and innovations.

PARTYWIDE METHOD, POLITICAL METHOD IS THE BASIC DEMAND OF MASS GUIDANCE

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 28-33

[Article by Yi T'ae-in]

[Text] Success in revolution and construction entirely depends on the leadership role of the party, and strengthening the leadership of the party is the decisive guarantee for scoring victory in revolution and construction.

The objective of the party of the working class to realize mass leadership, by making the masses of working people guard their stand as the master in revolution and construction and acquit themselves fully of their role as the master, lies in successfully carrying through the teachings of the leader and the embodiment, the lines and policies of the party. The task of organizing and mobilizing the broad masses in revolution and construction is insured by scientific and revolutionary leadership, and leadership over the masses is realized through a leadership system and work system.

If the party of the working class is to acquit itself fully of its mission and role as a weapon of the revolutionary struggle for realizing the thought and leadership of the leader, it is imperative that necessarily a leadership system of the party must be firmly established for the entire party and the whole society and that all functionaries must have a correct mass guidance method to thoroughly realize the leadership of the party.

For party functionaries to conduct all tasks with a partywide method, the political method, is an important demand for successfully insuring the leadership of the party for revolution and construction.

The partywide method, the political method, is an energetic mass guidance method embodying the ideological theory of the chuché ideology, a basic demand of revolutionary leadership flowing from the intrinsic

superiority of the socialist system, and a basic method of mass guidance which the communists must of necessity tightly maintain.

Only if all tasks are conducted by the partywide method, the political method, is it possible to correctly guide the revolutionary struggle and construction tasks as intended by the party and, precisely seizing the central key and concentrating force thereon, to push the effort to thoroughly carry through the lines and policies of the party.

The partywide method, the political method, represents the basic demand of party leadership for above all ceaselessly heightening the revolutionary fervor and creative positivity of the masses and organizing and mobilizing their inexhaustible strength in pushing ahead with revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"The basic demand of the party's revolutionary leadership lies in ceaselessly enhancing the political consciousness of the masses and in maximally organizing and mobilizing their inexhaustible strength and initiative in executing the policies of the party." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 161)

Partywide leadership for revolution and construction is realized through the functionaries who organize and execute the struggle of the masses to carry through the lines and policies of the party, and the task of the functionaries who link the party and the masses and combine the guidance of the party and the action of the masses, can score success only when they abide by a scientific and revolutionary method.

Promoting the revolutionary fervor and creative positivity of the masses of working people to the hilt by the partywide method, the political method, constitutes a basic guarantee for ceaselessly enhancing the leadership power and combat might of the party.

The party of the working class is not a bureaucratic organ reigning over the people but is a political weapon inspiring the masses to the revolutionary struggle by making them conscious and organized. The leadership power and combat might of the party of the working class are determined in the final analysis by how successfully the party sets in motion the thought of the masses of people, organizes and mobilizes them in carrying through the revolutionary thought of the leader and the embodiment, the policies of the party.

Only if party functionaries guide all tasks by the partywide method, the political method necessarily based on the revolutionary thought of the leader and the embodiment, the policies of the party, can they successfully carry out the revolutionary struggle and construction tasks.

The political guidance of the party for socialist economic construction, too, can be satisfactorily realized only if the functionaries conduct all tasks by the partywide method, the political method. If the functionaries, failing to clearly understand the importance of work with people, political work, were to approach it in terms of technical job performance, then it would be impossible to correctly insure the leadership of the party for socialist economic construction and the party would be unable to properly perform its functions and role as a political leadership organ.

Only if party functionaries solve all questions by the partywide method, the political method, and commendably conduct organizational political work among party members and working people, can they push party members and working people to fulfill economic work and, setting in motion the conscious fervor of the masses, thoroughly carry through the teachings of the great leader and the embodiment, the lines and policies of the party.

Therefore, setting the inexhaustible creative power and wisdom of the masses of working people in motion by the partywide method, the political method, and guiding the execution of the lines and policies of the party by organizing and mobilizing the strength of the masses, represents a basic demand of party leadership.

Setting the thought of the masses of working people in motion by the partywide method, the political method, and inspiring their revolutionary fervor and creative positivity is the basic work method which our party functionaries, the chuche-oriented communist revolutionaries, must necessarily maintain in mass guidance.

The great leader Comrade Kim Il-song taught as follows:

"Essentially, indoctrinating, remolding, and uniting the masses of people and carrying out the revolutionary tasks by mobilizing the strength of the masses is the basic work method of the communists." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 167)

Whether or not revolution and construction can be successfully carried out depends, in the final analysis, on whether or not party functionaries work by the partywide method, the political method.

All tasks, if organized and launched by the partywide method, the political method, can be satisfactorily resolved, otherwise no success can be scored in any work.

Only if the communists always work by the partywide method and abide by the method of giving priority to political work, can they indoctrinate, awaken, and positively set the masses of people

in motion and energetically push ahead with the revolutionary struggle and construction tasks.

To the communists, as the great leader taught, indoctrinating, organizing, and mobilizing the masses is none other than politics.

In the revolutionary struggle and construction tasks, the thought of people is the basics and everything is resolved by thought. The communists absolutely cannot correctly conduct work with people by the administrative method or by the method of increasing material incentives. The communists must solve all questions, setting the thought of people in motion only by the partywide method, the political method.

The lofty revolutionary cause of the communists to build the ideal society of mankind where the masses of people will have been liberated from every enslavement and constraint and all people will be enjoying an independent and creative life to their hearts' content is a task for the sake of the masses and is a task of the masses themselves. To the communists, there is nothing else but the masses to believe in. Only if the communists always abide by the partywide method, the political method, can they indoctrinate and awaken the masses of people, maximally promote their strength, and firmly turn around revolution and construction as the task of the masses of people themselves. To the communists who are charged with the mission to serve faithfully for the sake of the masses of people and to organize and mobilize the masses of people in carrying out revolution and construction, there is no mass mobilization method better than the political work method for explaining, persuading, indoctrinating, teaching, and inspiring the masses.

In the work of our party functionaries who struggle for the sake of the people, laying down just goals and tasks, the administrative method absolutely cannot be tolerated.

If they worked by the administrative work method such as issuing orders and directives, receiving reports and statistics, and handing down decisions, no success can be scored in party work. If party work, the basics of which are work with people, is conducted by the administrative method of issuing orders and directives, it is impossible to set the thought of people in motion nor is it possible to correctly organize and mobilize the masses in carrying out the revolutionary tasks.

The most correct way to hasten revolution and construction lies in maximally promoting the revolutionary fervor and creative positivity of the masses of working people who are in direct charge of revolution and construction. Therefore, to our party functionaries, there can be only the partywide method, the political method which, moving

party organizations and party members and setting the thought of the masses in motion, makes them consciously mobilize themselves in the revolutionary struggle and construction tasks.

Our party functionaries brilliantly fulfilling their revolutionary duty assigned by the party by moving party organizations and setting party members in motion, by making the masses deeply understand the validity of the policies of the party, and by highly promoting their political consciousness and revolutionary fervor and creative wisdom is precisely where the true road to acquitting themselves fully of their revolutionary attributes as the chuche-oriented communist revolutionaries, the great leader's revolutionary soldiers, is.

Solving all questions by the partywide method, the political method, is a real and immediate demand of the developing realities where revolution and construction is ceaselessly deepening.

Ceaselessly improving and perfecting the work method and work attitude of the functionaries is an indispensable condition for successfully insuring the leadership of the party for revolution and construction to suit the demands of the developing realities.

The work method and work attitude of the party of the working class cannot become unalterably fixed ones. These must constantly deepen and develop according to the character and content of the revolutionary task at hand, the standard of guidance functionaries, and the state of the consciousness of the masses. Only then is it possible to make the work method and work attitude of the party of the working class fully function as a means of realizing the leadership of the party in revolution and construction, to ceaselessly enhance the leadership role of the party to suit the demands of the developing revolution, and to thoroughly establish a leadership system of the party for the entire party and the whole society.

As revolution and construction deepens, even more complex and heavier tasks come to face the party, and the consciousness and awareness of the masses of people come to be heightened even more.

The deeper the revolutionary remaking and transformation becomes and the bigger the scope of the mass movement and revolutionary struggle grows and the stronger the consciousness and organizational sense of the masses becomes, the higher the leadership role of the party of the working class must be enhanced; and to this end, it is imperative to ceaselessly improve the guidance method of the functionaries who realize the leadership of the party.

Our party, the revolutionary vanguard of the Korean working class and working people, laying down the militant program for dyeing the whole

society one color with the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, is today struggling for the realization.

Converting the whole society to the chuche ideology, which is a great political task and an incisive class struggle, can be successfully realized when the functionaries keep solving all questions by the partywide method, the political method.

Only if our functionaries keep solving questions by the partywide method, the political method, is it possible to make genuine chuche-oriented communist revolutionaries of all members of society and solidly turn the whole society into loyal revolutionary ranks fighting with total dedication for the sake of the great leader and the glorious party, into an invincible political force unified and united airtight around the respected and beloved leader and our party. Again, the task of remaking social life in all aspects including the economic and cultural aspects in accordance with the demands of the chuche ideology, too, can be successfully carried out, not by a simple economic job performance action, but only when conducted by the partywide method, the political method, which mobilizes the revolutionary fervor and creative wisdom of the broad masses.

The functionaries are the indoctrinators of the masses; and political work is the duty of the cadres. Today when a new turnaround is occurring in our revolution, only if party functionaries conduct all tasks by the partywide method, the political method, can they thoroughly carry out the new militant tasks laid down by the party and acquit themselves fully of their duty and role as commanding personnel of the revolution.

Today, with the comprehensive technical improvement of the people's economy realized, industrialization of the country completed, all branches of the people's economy more modernized, and the economy tightly organized, the greatest potential lies precisely in the thought of the broad masses and their revolutionary fervor. The revolutionary fervor and creative wisdom of the masses who, with confidence in the justness of their cause, have risen up brimming with faith and fighting spirit, represent a great strength beyond comparison with the material and economic potential but even the material and economic potential can be tapped only if the thought of people is set in motion. This bespeaks that the partywide method, the political method alone is the most revolutionary, positive, energetic mass guidance method capable of setting the broad masses in motion and inspiring them to revolution and construction.

Practical experience in our revolution eloquently shows that it is precisely in relying on the wisdom and strength of the masses of people and maximally organizing and mobilizing their revolutionary fervor

and creative wisdom is where the key to successfully carrying through the lines and policies of the party and energetically moving revolution and construction forward is.

Carrying out the tasks at hand by moving party members and the masses and setting their thought in motion is the most glorious task facing our party functionaries today in energetically hastening revolution and construction by further improving and strengthening party work and enhancing the leadership role of the party.

Party functionaries, by launching all tasks by the partywide method, the political method, must acquit themselves fully of their attributes as functionaries of the party that fight revolution, the party that struggles.

Important to party functionaries in holding the work trait of launching all tasks by the partywide method, the political method is positively learning from the great leader style work method and thoroughly embodying it in practical activities.

The great leader Comrade Kim Il-song taught as follows:

"In order to improve the party work method and work attitude, it is imperative to thoroughly embody in party work the Ch'ongsan-ri spirit, the Ch'ongsan-ri method which is the revolutionary work method of our party." ("Kim Il-song Selected Works," Vol 7, p 92)

For party functionaries to thoroughly arm themselves with the revolutionary leadership theory founded by the great leader and to work in accordance with the chuche work method established by the leader, the leader style work method, is an important guarantee for bringing about a basic turnaround in the party work method.

In the course of leading revolution and construction over a long period of time the great leader founded a revolutionary leadership theory and brilliantly embodying it, created a priceless model of the communist leadership method.

In the great leader style work method are enunciated the ways to correctly solve all questions arising in party work and mass guidance ranging from the method of planning, organizing, and launching all tasks for revolution and construction to the method of meeting people, talking with them, and teaching them. Therefore, only if party functionaries learn from the great leader style work method, can they overcome all the outdated work methods and attitudes, always going in among the masses of people and living and working with them and solving all question relying on their wisdom and strength. Again, learning from the great leader style work method makes it possible to

thoroughly unite the masses of people around the party and, maximally promoting their revolutionary fervor and creative positivity, to energetically push ahead with revolution and construction. Accordingly, deeply studying, mastering, and thoroughly embodying the work method created by the great leader is an important demand for bringing about a revolutionary turnaround in the party work method.

When all of our party functionaries work, faithfully following the revolutionary work method and people-minded work attitude which the great leader created and set brilliant practical examples thereof, they will come to admirably discharge their lofty mission and glorious duty as functionaries of the chuche-oriented party forever loyal to the leader and the party.

All party functionaries must first of all learn from the work method of the great leader who solves all questions by the political work method, the basics of which are persuasion and indoctrination.

Important in political work, work with people, is persuading and indoctrinating the masses.

The work of moving people and setting them in motion can score success only by means of steadfast persuasion and indoctrination. The administrative method, the bureaucratic method of ramming through out of hand is diametrically opposed to the political work method, and moreover, the administrative method can neither indoctrinate people nor set them in motion.

Only when abiding by the method of persuasion and indoctrination is it possible to make the masses sufficiently understand the content of the teachings of the great leader and the embodiment, the policies of the party, the way for the realization, the validity and importance, and to make them brilliantly carry out the revolutionary tasks at hand, displaying their heightened revolutionary fervor and creative positivity in carrying through the leader's teachings.

Therefore, party functionaries, going in deep among the masses and taking timely action to drive home to them the policies of the party, must make them correctly understand the objective and importance and, discussing with the masses the ways to execute the policies of the party, must make them consciously mobilize themselves in carrying out the revolutionary tasks with heightened revolutionary fervor, and must make the masses resolve the tasks with their own strength.

Important in political work is also thoroughly embodying the traditional work method of our party which indoctrinates and moves one who in turn does the same to ten who in turn do the same to a hundred who in turn do the same to a thousand, and so on.

Revolution and construction, inasmuch as it is a task for the sake of the masses of people and is a task of the masses themselves, cannot be carried out successfully without mobilizing the broad masses. For one person to indoctrinate and move ten who in turn indoctrinate and move a hundred people who in turn indoctrinate a thousand people and inspire them to the revolutionary struggle is part of the traditional work method of our party.

If party functionaries are to indoctrinate, remold, and move all the people who have different levels of ideological consciousness and mental preparedness, they must strive to make those in the forefront help and lead on those lagging behind so that all of them may consciously mobilize themselves in carrying through the policies of the party with heightened fervor of loyalty.

Party functionaries, by clearly understanding the importance of political work, work with people, and by thoroughly embodying it, must make superiors indoctrinate subordinates, cadres indoctrinate party members, and party members indoctrinate the masses, so that all members of society may be thoroughly prepared as genuine chuche-oriented revolutionaries forever loyal to the great leader and the party.

Improving the standard of party functionaries is an important demand arising in conducting work by the partywide method, the political method, as demanded by the party.

The great leader Comrade Kim Il-song taught as follows:

"Be it the question of correctly combining political work and economic work, or the question of eliminating the administrative work method and establishing the partywide work method and straightening out the work attitude, it all depends on the standard of functionaries." ("On Building the Korean Workers Party," Vol 3, p 274)

Improving the standard of party functionaries is an indispensable condition for keeping guidance abreast with the demands of the developing realities and bringing about a turnaround in the work method.

It is by no means an easy thing to set the thought of people in motion by the partywide method, the political method, and organize and mobilize them in carrying out the revolutionary tasks at hand. This can be accomplished successfully only when underpinned by the high political job performance standard of party functionaries whose basics are work with people.

If the standard of party functionaries is low, inevitably their attitude is crude, in which event they cannot ably conduct work with people.

If the standard of functionaries is low and lacks in ability, they come to insist on the authority of their office or conduct work by means of orders and directives.

Functionaries must establish their authority through their tested and mature work instead of trying to do so on the strength of their position or office; and to this end, ceaselessly improving their political job performance standard, they must conduct all tasks ably to suit the characteristics of the target.

Party functionaries, keenly aware that their work method and attitude are not up to the developing realities and the demands of the party, must persistently struggle to improve their standard.

Party functionaries, by thoroughly arming themselves with our party's revolutionary work method, the mass guidance method, created by the great leader and by working and living it, must ceaselessly prepare themselves as genuine political activists, mature party functionaries.

Also important to party functionaries in solving all questions by the partywide method, the political method, is working with a correct methodology.

Party work is a creative task that is conducted with people as the target and as such, there cannot be any fixed, formalized framework for it nor any unitary prescription that suits every target person.

People who are the target of party work have different standards and different levels of preparedness and live in different environments with different life backgrounds. So are different the tasks they perform.

Party work must be conducted through and through specifically, creatively to suit the different characteristics and environments of the targets and the content of revolutionary tasks at hand. To this end, party functionaries must have a concrete methodology to successfully execute the revolutionary tasks at hand, a methodology that suits the different targets.

If work with people who have different characteristics and have different kinds of revolutionary tasks to perform, is conducted in a stereotyped manner, no success can be scored.

Only if party functionaries work with a methodology that suits the content of the revolutionary tasks and different characteristics of the targets, can they admirably carry out the task of indoctrinating and remolding party members and working people into chuche-oriented revolutionaries forever loyal to the great leader and the glorious

party and successfully carry through the lines and policies of the party by maximally promoting their conscious fervor and creative initiative.

If party functionaries are to work with the partywide method, the political method, they must also energetically launch the ideological struggle to uproot outdated work methods and attitudes.

The great leader Comrade Kim Il-song taught as follows:

"In order to improve the party work method and work attitude, it is imperative to energetically launch the ideological struggle to eliminate outdated ideas among party functionaries." ("Kim Il-song Selected Works," Vol 7, p 95)

Functionaries' work method and attitude is not a simple question related to their ability or character or work trait but is one related to their world outlook and is an intensive expression of the thought they hold.

Functionaries who have firmly armed themselves with the chuche revolutionary world outlook come to work precisely with the revolutionary work method and people-minded work attitude but he who has failed to uproot old ideological dregs comes to keep working with all the outdated work methods and attitudes such as bureaucratism.

Therefore, without launching a sharp ideological struggle against the ideological roots of outdated work methods and attitudes it is impossible to eliminate outdated work methods and attitudes, a task that can be realized only through a steadfast ideological struggle.

Merely by laying emphasis or appeal on the necessity a couple of times, by holding a few conferences or by launching a short-term campaign style struggle it is impossible to overcome old work methods. Only by keeping up a purposeful, ceaseless struggle is it possible to thoroughly overcome old work methods and to work with the partywide method.

Inasmuch as old work methods cannot be made to disappear in a day or two, it is imperative to ceaselessly wage the ideological struggle through daily party life, to eliminate outdated work methods and attitudes surfacing from among functionaries and to carry on the struggle until they are completely eliminated.

All party functionaries, bearing in mind the demand of the party for working with the partywide method, the political method and never becoming a commanding officer who is given to issuing orders or shouting commands, shall even more admirably carry out the responsible and glorious mission given them as genuine party functionaries of the chuche-oriented party who teach, inspire, and push the masses.

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THE CHUCHE-ORIENTED EDUCATIONAL THOUGHT OF OUR PARTY AND PRICELESS  
EXPERIENCE GAINED IN THE TASK OF EDUCATING THE YOUNGER GENERATION

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 34-39

[Article by Nam Chin-u]

[Text] Under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song our party and people have scored a brilliant success in the task of educating the younger generation and gained priceless experience.

The success our party and people have scored in the task of educating the younger generation--this is a demonstration of the greatness of the the respected and beloved leader's chuche-oriented educational thought and of the validity of our party's educational policy, and represents a priceless heritage gained in revolution and construction under the banner of the immortal chuche ideology. This has its historical roots in the brilliant educational tradition created during the anti-Japanese revolutionary struggle and is a success scored while charting the difficult and complex road to revolution and construction and as such, is all the more priceless and significant.

All of our party members and working people, by brilliantly carrying out the task of the Educational Theses laid down by the great leader while further consolidating and developing the achievements and experience gained in the task of educating the younger generation, must register an even greater advance in bringing up communist revolutionary personnel.

Correctly solving the question arising in educating the rising generation is of principled import in building a new society and successfully carrying out revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"Education is one of the basic questions influencing the victory or defeat of the revolution and the destiny of the nation. Without educational work no nation in any period of time can achieve either social progress or national prosperity." ("Kim Il-Song Selected Works," Vol 7, p 409)

The question of educating the rising generation is a very crucial question directly related to the future of revolution and construction. No matter how wonderful a social system has been set up, no matter how much the economy and culture have been developed, if the rising generation is not correctly indoctrinated and brought up, it is possible that even the priceless gains of the revolution already won will be lost, not to mention that it will be impossible to carry out revolution generation after generation to the end.

The great leader Comrade Kim Il-song, viewing educational work as one of the basic questions bearing on the future of the revolution, has directed his keen attention, throughout the period of leading revolution and construction, to bringing up the younger generation as fervent communists.

The great leader, based on the philosophical doctrine of chuche that man is the master of everything and resolves everything, has founded the chuche-oriented educational thought, a scientific theory for bringing up communist revolutionary personnel.

With the great leader founding the chuche-oriented educational thought, the party and state of the working class have come to have a powerful weapon for socialist and communist education.

The chuche-oriented educational thought founded by the great leader Comrade Kim Il-song is a unique thought, a chuche theory for the remolding of social beings embodying the immortal chuche ideology that has given scientific answers to all the theoretical and practical questions arising in education ranging from the revolutionary nature of educational work to the principle of socialist pedagogy and for the embodiment, the content and method of education, the educational system and educational conditions, the insuring of educational conditions by the state, and the leadership of the party.

By the great leader's chuche-oriented educational thought and sagacious leadership an epochal change has been brought about and rapid progress made in our country's education.

The great leader Comrade Kim Il-song taught as follows:

"In our country, by the correct educational policy and wise leadership of our party the vestiges of colonial enslavement education were completely liquidated in a short period of time, an advanced socialist educational system was established, and brilliant achievements have been scored in the work of people's education and training of national cadres." (Ibid., p 410)

On account of the barbaric colonial rule of Japanese imperialism for nearly half a century, our country had remained a backward colonial semifeudal society with more than 80 percent of the inhabitants illiterate up to liberation but in the short span of some 30 years after the work was begun to build a new society, our country has made great strides toward progress and civilization and has changed into "a country of education," "a country of learning" world peoples envy.

Today in our country has been solidly provided the most advanced socialist education system under which one and all study free of charge and can make their talents blossom to their hearts' content.

Establishing a revolutionary, people-minded educational system which suits the intrinsic nature of the socialist society is a practical guarantee for insuring equal rights to study for all members of society and for bringing them up as communist revolutionary personnel possessed of independent ideological consciousness and creative ability capable of participating in revolution and construction in a manner befitting the master.

In our country, with the comprehensive implementation of universal 11-year compulsory education, a first in the history of education, each and every member of our younger generation is receiving complete intermediate education, free of charge, from a young age to the age of labor.

In the work of training national cadres, too, a great achievement has been scored.

With the guideline of our party carried through for developing a higher education system in various forms for studying while working, along with the education system for full-time study, in this land where there had been not one university before liberation, today there are some 150 university and colleges and many higher professional schools, in addition to an integrated cadre training base solidly organized in every locality, and they are turning out technicians and professionals in large numbers every year.

Today, engineers, technicians, and professionals over a million strong whom we have trained with our own strength are working in various branches of the people's economy; and by their wisdom and strength

are being admirably managed and operated state and economic organs and scientific and cultural institutions, modern factories, enterprises, and cooperative farms. Thus one of the most difficult questions in building a new society, the question of national cadres, has come to be completely solved.

This brilliant achievement scored in admirably solving, in a historically most short period of time, the question of national cadres, a question many countries were unable to solve in centuries, is one of the most precious achievements our party and people have scored in building a new society.

For the working people, too, who in bygone days used to be left way behind modern civilization, deprived of the right to study in the exploiting society, the road to study has been thrown open. In our country has been established in an orderly manner an education system in various forms for working people to study while working, such as workers higher middle schools, factory higher professional schools, factory colleges, and working people in large numbers are studying to their hearts' content under this system according to their wishes and aptitudes.

Thus in our country has been solidly established a socialist education system which encompasses the universal compulsory education system that substantively and completely insures the right to study for all members of society and the education system free of charge, the education system for studying while working and the statewide system for bringing up and indoctrinating preschool children.

With the thorough embodiment of the basic principle of socialist pedagogy enunciated by the great leader Comrade Kim Il-sung, a basic change has occurred in the content and method of education, too, and education in our country has renewed itself into even more revolutionary and scientific education.

With the principle of party spirit and working class character thoroughly carried through in education, the unitary ideology system of the party has been established with the working class line clearly drawn in teaching and indoctrinating work, and the dregs of hodgepodge education have been completely liquidated. All kinds of outdated methods such as the capitalist education method which paralyzes people's independent and creative stand and attitude have also been liquidated, and a scientific and revolutionary education method that suits the intrinsic nature of socialist education has been comprehensively established.

The achievements scored in the content and method of education constitute incontrovertible proof that our country's education, thoroughly

eliminating the last vestiges of feudalism and capitalism, has become a model of revolutionary education, chuche education, that suits the intrinsic nature of the socialist society and the aim of the working class.

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The great leader, holding the education of the rising generation as one of the basic questions influencing the future of the nation and victory or defeat of the revolution, laid down in the first days of leading our revolution a chuche-oriented education guideline, unconstrained by any extant theory or experience, and uniquely solved the questions arising in revolution education construction.

The party of the working class which has come to power gives the education of the rising generation what position and approaches it from what stand is one of the basic questions arising in developing education work.

The great leader, deeply sizing up the importance of education work and national cadre training work in building a new society, laid down the guideline for giving them a definite priority over all other tasks from the first day of liberation, and sagaciously led our party and people toward carrying it through, thus gaining priceless experience in solving the question of education the younger generation.

The great leader Comrade Kim Il-sung taught as follows:

"... the Korean Workers Party and the government of the republic, laying down people's education work and national cadre training work as the most important task in building a new society from the first day of liberation, have made a great input of effort into it."  
("Answers to Questions Posed by Foreign Journalists," Vol 2, p 100)

Giving priority to education work and national cadre training work over all other tasks is a unique guideline which our party, embodying the great leader's chuche-oriented education thought, has firmly maintained throughout the period from immediately after liberation to this day.

Education work is work with people to bring up people, the master of revolution and construction, as communist revolutionary personnel of a new type. Giving priority over other tasks to work with people for indoctrinating and remolding social beings is the decisive guarantee for success in all tasks.

Only by placing in the first and foremost place and energetically pushing education work is it possible to bring up people as social beings

possessed of a high ideological consciousness level and cultural and technical standards and to energetically push ahead with revolution and construction as well.

But over the years people used to think that only after economic resources are made solid with priority to economic development and life becomes affluent is it possible to develop education and make culture blossom as well. This is a wrong viewpoint which, caught up in the immediate questions, fails to look into the future of the revolution, viewing the bringing up of people, the master of revolution and construction, as of secondary importance.

The great leader, thoroughly repudiating this conventional, outdated viewpoint, firmly maintained the principle of giving priority to education work over all other tasks, no matter how complex and difficult the circumstances were, and sagaciously led our party and people toward thoroughly carrying it through.

The great leader, putting the question of pencil production on the first agenda of the North Korea Interim People's Committee immediately after liberation, arranged for beginning the building of a new society with the campaign to abolish illiteracy, and in the postwar rehabilitation and reconstruction period, too, when everything was burned to the ground and laid waste, had large state funds appropriated for the priority construction of schools and kindergartens for the younger generation.

By thoroughly carrying through the guideline for giving priority to education work and national cadre training work, our party, in the difficult early days of national founding when it was impossible even to think of the question of training national cadres on our own, was able to solidly pave the groundwork for national cadre training, establishing the Kim Il-song University and many colleges. Too, during the fierce Fatherland Liberation War, a showdown fight for the destiny of the fatherland, following the far-reaching plan of the great leader the party recalled the teachers and students from the frontline and carried on education work and national cadre training work without a moment's interruption and was thus able to bring up technical personnel who would be serving in the postwar rehabilitation and construction and socialist construction.

In the year 1959 when we barely healed the wounds of the war, when we had to tighten our belts for economic construction, conserving every penny as the country's economic resources were not yet sound enough, our party made the majestic proclamation of universal free education. Again, even under the intense conditions that we had to energetically push ahead with economic construction and national defense simultaneously, to cope with the intensifying U.S. imperialist machinations to provoke

another war, the party completely made common education compulsory following the implementation of universal compulsory 9-year technical education.

This is a brilliant result solely brought by the great leader who, firmly maintaining the principle of giving priority to education work over all other tasks and however difficult the condition, sagaciously led our party and people toward thoroughly carrying through this guideline.

Experience shows that when the party of the working class which has come to power places education work and national cadre training work in the first and foremost place and gives them priority over all other tasks, it is possible to eliminate cultural backwardness, bring up its own national cadres, and energetically hasten socialist construction.

The great leader Comrade Kim Il-song, in order to consolidate and develop the advanced education system and ceaselessly deepen the content and method of education, clearly set the struggle goal for each period, each stage of the developing revolution, and led the effort to thoroughly realize it.

Clearly setting the struggle goal for each stage to suit the demands of revolution and construction arises as one of the principled questions in consolidating and developing the education system and deepening and developing the content and method of education. For this makes it possible to prevent in advance subjectivism in education work and move education of the rising generation straight forward without any tilting.

If, solely driven by subjective desires for quickly developing education work, an excessively high goal is set without regard to the mature level of subjective and objective conditions, or education work is organized and conducted without clearly setting the goal for each stage, then a quick development of education cannot be expected.

The great leader, always deeply sizing up the demands and prospects of our country's developing revolution and the subjective and objective conditions for the development of education, clearly set the immediate struggle goal to be achieved in all areas of education such as the creation, consolidation, and development of an education system, and the content and method of education, and led the effort to realize it.

The great leader laid down the task to create a people-minded democratic education system, abolishing the Japanese imperialist colonial enslavement education system as an important part of the socioeconomic reform in building a new fatherland during the

anti-imperialist, antifeudal democratic revolution following liberation, and led the effort to brilliantly realize it. And after the establishment of the democratic education system, as revolution and construction deepened, he arranged for the implementation of the universal compulsory education system by stages, setting the struggle goal for further consolidating and developing it into a socialist education system.

Thus when we reached the stage where socialist construction was being pushed in real earnest with the country's socialist revolution completed, the system of education, the content of education, and the method of education were revamped to suit the demands of the socialist society and the socialist education system established.

With the great leader setting specific stages and goals for adult education, too, and leading the effort to realize them, our party and people were able in such a short time after liberation to abolish the illiteracy inherited from Japanese imperialism, and all of our working people were able to become the possessor of modern civilization, the genuine master of social life possessed of high cultural and technical standards.

The great leader Comrade Kim Il-song, by firmly maintaining the unique guideline embodying the immortal chuche ideology for firmly giving priority to the work of training teachers and organizing teacher training organs as the "breeding ground" for the education of the younger generation, also gained priceless experience in the work of training teachers who are in direct charge of educating the rising generation.

The great leader Comrade Kim Il-song taught as follows:

"The system of training and retraining educational functionaries must be established in an orderly manner, with a definite priority given to the work of training teachers. Teacher training organs, such as teachers colleges for training higher middle school and technical school teachers and teachers colleges for training primary school teachers, are the 'breeding ground' for the work of educating the rising generation. Only when teacher training organs properly educate the students can there emerge admirable teachers who are prepared politicoideologically and in terms of science and technology. Only then is it possible to bring up all youths and students as competent revolutionary personnel." ("Kim Il-song Selected Works," Vol 7, p 451)

Teachers who are in direct charge of education work as revolutionaries directly bringing up the rising generation as continuers of the revolution, as communists in our society. Depending on the preparedness level and role of teachers, the qualitative state of the younger generation is determined.

Therefore, in order to develop the education of the younger generation, it is imperative first of all to satisfactorily solve the question of training teachers and to ceaselessly enhance the role of teachers. No matter how admirable an education system has been set up and modern schools built, unless the question of teachers is satisfactorily solved, it is impossible to highly display their superiority.

The great leader, by firmly maintaining, based on his scientific analysis of the position and role of teachers in the education of the younger generation, the chuche-oriented guideline for giving priority to teacher training work and organizing teacher training organs as the "breeding ground" for the education of the younger generation, has arranged to admirably insure the qualitative and quantitative filling of the rapidly growing needs for teachers.

Our party, by establishing an orderly teacher training system under this guideline and evenly deploying teachers colleges in all provinces, has arranged for localities to satisfy their needs for teachers on their own. Our party, by taking measures to enroll superior students in teacher training organs on the one hand and by commendably organizing the training organs as befits the "breeding ground" for the education of the younger generation, made it possible to improve the quality of teachers college education and at the same time, made it possible for the students, upon graduation, to meticulously, culturally organize and manage their assigned schools, with their alma mater as a model.

The key to the success that our party has been able to implement universal 11-year compulsory education from universal compulsory primary education by stages in the historically most short period or that our education has been able to energetically move forward as chuche revolutionary education, thoroughly embodying the principle of socialist pedagogy, precisely lies in the guideline thoroughly realized for giving priority to the work of training teachers and organizing teacher training organs as the "breeding ground" for educating the rising generation.

That the teacher ranks who are prepared politicoideologically and in terms of science and technology have been solidly organized with priority to teacher training work is one of the important factors which has made it possible to score success in the education of the younger generation, and is another priceless experience gained by our party in educating the rising generation.

The great leader Comrade Kim Il-song, by arranging throughout the period of leading the revolutionary struggle and construction tasks for the state, based on responsibly insuring the conditions necessary for education work, to have energetic support and aid extended to education

work as an all-society, all-people movement, has made it possible to gain priceless experience in insuring education conditions, too.

The great leader Comrade Kim Il-song taught as follows:

"... in order to develop education work, we should direct all-state, all-society attention to properly laying the material foundations of education organs." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 571)

Education work calls for a lot of material means such as modern school buildings and experimental and training conditions, and such material needs ceaselessly grow as education develops. Therefore, the question as to how to resolve the material needs of education is not only an important precondition but also is a principled question influencing the success or failure of revolution and construction.

The great leader, who holds it as a firm principle of mass leadership to mobilize the masses and solve all questions, always believing in the strength of the people and being with them, laid down the guideline for solving all questions arising in developing education work as an all-society, all-people movement, and led the effort to brilliantly carry it through.

Teaching immediately after liberation that the future of the country and the nation depends on the rising generation and nothing should be spared for the education of the younger generation, the great leader appealed for establishing schools everywhere, those with money contributing money and those with strength donating strength.

With school construction energetically launched as an all-society, all-people movement, loyally upholding the great leader's teaching, in one year after liberation alone we were able to build some 2,000 people's schools and 200 middle schools, and even during the difficult postwar rehabilitation and construction period when one brick, a handful of cement had to be conserved, we were able to implement compulsory intermediate education close on the heels of universal compulsory primary education.

That we were able to build some 10,000 classrooms in one year after the meeting of the Polical Committee of the KWP Central Committee in June 1969, that we were able to successfully insure the comprehensive implementation of universal 11-year compulsory education, the entire people joining forces amid the intensifying enemy machinations to provoke another war, was all because of the sagacious leadership of the great leader for the entire people of the whole country to grapple with education work and energetically push ahead with it.

Truly, today's prideful success scored in our country's education is the brilliant fruition of the sagacious leadership of the great leader who has always given a firm priority to education work over all other tasks, and the victorious route our education has walked is brilliantly embroidered with the immortal achievement of the great leader who has ushered in the blossoming period of chuche education and with the priceless experience gained in the process.

Today our education work is entering upon a new higher stage.

When we move forward following the sagacious leadership of the great leader, loyally upholding "Theses on Socialist Education" laid down by the great leader, an even greater success will be scored in socialist education work.

All party members and working people, by bringing about a new turnaround in socialist education with the entire party, the whole country, and all the people unanimously launching into developing education work in loyal support of the great leader's Educational Theses, shall even more hasten the historic cause for dyeing the whole society one color with the chuche ideology.

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THE SUPERIOR SOCIALIST ECONOMIC MANAGEMENT SYSTEM THAT MOVES THE ECONOMY, ENHANCING THE ROLE OF THE MASSES OF WORKING PEOPLE

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 40-46

[Article by Kim Ch'ol-sik]

[Text] The respected and beloved leader Comrade Kim Il-song early on created the great Ch'ongsan-ri spirit, the Ch'ongsan-ri method, based on the revolutionary mass line of our party, and brilliantly embodying it in the economic management area, provided a new socialist economic management system.

The Taean Work System, the new agricultural guidance system, and the unified, detailed planning, all created by the great leader, constitute the most revolutionary and scientific economic management system which manages and operates the economy, enhancing the revolutionary fervor of the masses of working people, the master of revolution and construction, and relying on their collective strength. This system embodies the intrinsic demands of the socialist system and the revolutionary principle which must be tightly grasped in socialist economic management and as such, makes it possible to energetically move socialist economic construction along a straight road without any tilting.

The socialist economic management system created by the great leader presents it as an important principled demand of economic management to give priority to political work and to correctly combine democracy and centralization, politicomoral stimuli and material incentives. Precisely because of this, the new socialist economic management system is highly displaying its priority and vitality, showing growing effectiveness with each passing day.

Tightly grasping the chuche socialist economic management system provided by the great leader, and thoroughly guarding and carrying through the revolutionary principle which runs through it, is where

a firm guarantee for bringing about a ceaseless upsurge in socialist economic construction is.

### **The Basics of Socialist Economic Management Are Work with People**

The chuche socialist economic management system created by the great leader Comrade Kim Il-song is the most superior economic management system which manages and operates the economy, holding work with people as the basics.

The great leader Comrade Kim Il-song taught as follows:

"What is the difference between socialist and capitalist industrial management? Unlike capitalist industrial management, socialist industrial management calls for setting people's consciousness in motion. Therefore, the basics of socialist industrial management are work with people." ("On the Task of Social Sciences," p 149)

The unique thought laid down by the great leader which holds work with people as the basics of guidance and management of the people's economy is the basic thought running through the chuche economic management theory.

When we say work with people is the basics of economic management, it means solving economic management questions with the masses of working people at the center; it means placing work with people, political work, in the first and foremost place and highly promoting the independent stand and attitude and creative positivity of the masses of working people in solving all questions that arise in management and operation.

Economic management in bygone days used to solve all economic management questions mainly with material means at the center and as such, used to be a simple economic job performance task linking the management of material means and material, technical means with work force. Even in the case of work directly related to man, it was confined to the administration of work force mainly as an element participating in production rather than organizing the independent and creative activity of the producer masses and enhancing their role as the master of production and management.

Socialist economic management in bygone days whose main content was economic job performance work was not able to completely liquidate the vestiges of capitalist economic management and as such, rendered it impossible to adequately enhance the position and role of the working masses, the master of production and management, or to satisfactorily display the superiority of the socialist system.

The respected and beloved leader Comrade Kim Il-song's thought which lays down work with people as the basics of socialist economic management is a great economic management thought flowing from the basic doctrine of the chuche ideology that the master of revolution and construction is the masses of people and the driving force for revolution and construction also resides in the masses of people.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The masses of working people are the subject of history and the motive force of social development." ("Kim Il-song Selected Works," Vol 7, pp 481-482)

The masses of working people are in direct charge of responsibly pushing revolution and construction and are the decisive force propelling it.

The masses of working people are the shapers of history who create all the material wealth of society and achieve social progress, and are the rulers in command of history who remake everything of the society to suit their demands.

It is the masses of people who take charge of all social relations; and the active and decisive force which develops productive forces and correctly combines and moves various elements participating in production is also none other than the masses of working people.

Therefore, be it in the struggle to remake nature and society or economic management work directly organizing and commanding production, man always comes to occupy the central position and play the decisive role.

The philosophical doctrine of the chuche ideology profoundly enunciating the position and role of people in nature and society energetically proves that in the final analysis, the basic key to the successful realization of socialist economic management must be sought not in anything else but precisely in work with people aimed at highly promoting the independent stand and attitude and creative stand and attitude of people.

When we say work with people is the basics of socialist economic management, it does not mean by any means that it will do to disregard economic job performance work or consider it as of secondary importance.

In order to effectively manage and operate the large-scale socialist economy which is based on modern technology, it is imperative of necessity to plan and organize economic job performance work.

Today's realities wherein science and technology rapidly develop, show that the role modern technical means and science and technology play in production is growing extraordinarily big.

Therefore, as the economy grows in scope and science and technology rapidly develop, it becomes a real and immediate requirement to even more commendably conduct economic technical job performance work.

Now, what is important in this connection is holding work with people as the basics of socialist economic management and underpinning economic job performance work with it, with priority to it.

If, in socialist economic management, only work with people were stressed, considering economic job performance work as of secondary importance, or conversely economic job performance work alone were stressed, then it would bring a serious loss to socialist economic construction.

Only when, giving priority to work with people in socialist economic management, we underpin it with economic job performance work, can we hasten production and construction, highly promoting the revolutionary fervor and creative positivity of the producer masses and mobilizing and utilizing all the potentials and possibilities to the hilt, and successfully conduct the work of scientizing economic management to suit the demands of the developing realities as well.

If the position and role of the masses of working people in economic management are to be enhanced, then there have to be a work system and work method that suit them.

Not only does the chuche socialist economic management system lay down work with people as the basics of economic management, but it comprehensively enunciates afresh the work system and method and principle for embodying it.

Important in the work system and method and principle to hold work with people as the basics of socialist economic management is eliminating individual subjectivism and arbitrariness and collectively managing and operating the economy under party committee guidance, and with priority to political work in all tasks, is for superiors to help subordinates.

The chuche socialist economic management system, by highly promoting the revolutionary fervor of the producer masses with priority to political work, work with people, and by setting the correct direction and ways of resolving questions relying on collective strength, enables the masses to most rapidly, most admirably carry out the revolutionary task at hand from the stand befitting the master.

By laying down afresh the work system and method and principle which hold work with people as the basics, the chuché socialist economic management system has come to be an accomplished monoaxial system.

The revolutionary turnaround from conventional economic management whose main content used to be economic job performance work to socialist economic management which holds work with people as the basics, marks a new beginning of genuine socialist economic management that suits the intrinsic nature of the socialist system.

#### The Correct Combination of Centralized Guidance and Democracy

An important question that arises for the party of the working class which has come to power to guard the revolutionary stand of the working class in socialist economic management and to consolidate and develop the socialist economic system, is correctly combining the state's centralized guidance with the initiative of the localities and the masses.

The great leader Comrade Kim Il-song, by explicitly enunciating the principle for correctly combining democracy and centralization in socialist economic management and by brilliantly embodying it in the practice of our country's socialist economic management, has made it possible to move the socialist economy straight forward without the slightest tilting.

The great leader Comrade Kim Il-song taught as follows:

"After revamping the management systems for industry and agriculture, our party saw to it that unified and detailed planning be implemented in order to further strengthen democratic and centralized discipline in overall economic management and to develop our economy on a more planned, balanced basis." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 443)

Most important in strengthening the function of the socialist state as an economic organizer, statewide guidance of the people's economy, is strengthening the unified statewide guidance from the center.

Strengthening the state's unified, centralized guidance in socialist economic management is an indispensable requirement flowing from the intrinsic nature of the socialist economy.

The socialist economy is an economy based on the societywide ownership of the means of production. Accordingly, the socialist economy is one organic body of a unified economy, a centralized economy. The socialist economy which constitutes an organic body can move and develop only under the unified and centralized guidance of the state on a planned basis.

The state's unified, centralized guidance also represents an indispensable requirement for purposefully developing the large-scale modern socialist economy on a planned basis.

Inasmuch as the socialist economy is a collective economy, it cannot be satisfactorily operated if any one branch, any one link does not move.

The large-scale modern socialist economy which is based on socialist ownership of the means of production is a highly organized economy, an economy in which everything is organically meshed. It is the law of such an economy to develop purposefully by the state's unified guidance under the sagacious leadership of the leader.

Therefore, for all branches, all factories and enterprises to conduct management activities under the state's centralized, planned guidance constitutes a firm guarantee for executing the economic lines and policies of the party in a unified way in unison on a statewide basis.

The centralized, planned guidance for socialist economic management is organically combined with the creative initiative of the localities and the masses.

The unified, planned guidance from the center in the socialist society is basically different from the centralized system in the exploiting society which the higher echelons impose for the interest of the ruling class.

The state's unified, planned guidance for socialist economic management relies on the broad initiative of the localities and the producer masses, and is closely combined with democracy. This makes it possible to extraordinarily strengthen the independent and creative activities of the producer masses, the master of production and management, on the basis of grasping the national economy in a unified way and strengthening the guidance on a planned basis.

The state's unified, planned guidance for socialist economic management presupposes the initiative of the masses from below, and the creative initiative of the localities and the masses can be highly promoted only by the centralized, unified guidance. Without insuring the state's unified, planned guidance, the producer masses cannot comprehensively launch their independent and creative activities from the stand befitting the master; and without relying on the creative positivity of the producer masses, all the economic policies and guidelines of the party cannot be successfully carried through.

Thus democratic centralization becomes a principle which the party and state of the working class must tightly grasp throughout socialist

economic management. Only by correctly carrying through this principle is it possible to most precisely combine the initiative of the masses and the state's unified, planned guidance, to most correctly link the interest of the working masses and society wide, statewide interest, the immediate demands and prospective demands of the country, and to successfully manage and operate the planned socialist economy.

Guarding the principle of democracy and centralization in socialist economic management arises as a demand with growing urgency as socialist construction deepens and develops, as the economy grows in scope, as interbranch and interenterprise linkages become complex, as the turnaround of cooperative ownership to a single all-people ownership is expedited.

If in the name of promoting "democracy" in economic management the state's guidance of the people's economy is weakened or on the excuse of the economy having grown in scope and the interbranch and interenterprise linkages having become complex, the state's centralized, planned guidance is defied with movement in the direction of decentralization and liberalization of enterprises, then it will come to bring the serious aftereffect of generating blidness and fortuity in economic operations and of throwing the economy into chaos, making it impossible to develop the economy on a planned basis.

Historical experience shows that where the state's centralized, unified guidance of economic management is weakened, the socialist ownership itself of the means of production which constitutes the economic foundations of the socialist system comes to be endangered and neither the creative initiative of the masses nor the superiority of the socialist economic system can be promoted.

In our country, with the great leader Comrade Kim Il-song's outstanding economic management thought brilliantly embodied, it has become possible to correctly combine democracy and centralization and epochally strengthen them all together.

The principle of democracy and centralization in our country's socialist economic management is being brilliantly embodied as an organic combination of the state's centralized, planned guidance of factories and enterprises and the relative independence of enterprises.

In economic management, the state's unified, planned guidance and the relative independence of enterprises under the independent economic accounting system represent the concretization of centralization and democracy in socialist economic operations and thus among them exist close mutual relations and organic unity.

As the state's unified, planned guidance of the people's economy was correctly combined with the relative independence of factories and

enterprises, so were the intent of the state and the opinion of the enterprise collective in economic management comprehensively combined, and the state's unified guidance and the high initiative of the producer masses, the state's strict control and the self-dependent activities of enterprises were rationally combined; and it has become possible to strengthen them all together.

The great leader Comrade Kim Il-song, laying down the thought and theory for tightly maintaining the principle of democracy and centralization in socialist economic management, has made it possible to correctly combine centralization and democracy in economic management through the chuch'e economic management system established in our country and epochally strengthen them all together.

The great Taean Work System, the new agricultural guidance system, and the unified, detailed planning, all of which the respected and beloved leader Comrade Kim Il-song created, precisely constitute a living model which has made it possible to correctly combine centralization and democracy and strengthen both of them together, on the basis of making centralized guidance comprehensively promote democracy and democracy ceaselessly deepen centralized guidance.

The Taean Work System, doing away with the old enterprise management method which used to operate under individual subjectivism, conducts management activities under the collective guidance of a party committee. This is an enterprise management system which carries out the economic task at hand, giving priority to political work and setting the producer masses in motion and which scientifically, rationally manages and operates the economy with superiors responsibly helping subordinates.

Under the Taean Work System, the partywide, statewide guidance of enterprise management comes to be more thoroughly realized by the collective guidance of the factory party committee and in the process, comes to firmly insure the principle of democracy and centralization which combines and strengthens the unified guidance of the party and state and the high initiative of the working masses, the state's planned guidance and enterprises' creative activities. The materials supply system under the Taean Work System in which superiors deliver materials to subordinates, makes it possible for the state to guide the supply of the means of production with a statewide grip on it, to effect a timely supply to suit the specific conditions of production sites, to rationally and effectively utilize it.

Again, the new agricultural guidance system, by functioning to organically combine all-people ownership and cooperative ownership and decisively enhance the guidance role of statewide ownership, came to chart the road to still better realizing the state's planned guidance even for the cooperative economy.

Unified, detailed planning is a new planning system in which the state, with a unified grip on planning work, unitarily exercises guidance, meshing the economic activities down to the last detail. By making the functionaries of planning organs, who are familiar with the intent of the party and the demand of the state, undertake their planning work in the field and at enterprises, this system makes it possible for the policies of the party and the guidelines of the state to reach in good time all units under planning and for the producer masses to display their inexhaustible wisdom to the hilt.

Thus the new solution to the question of democracy and centralization in economic management makes it possible for the state to more substantively exercise unified guidance for all branches, all units of the people's economy and develop the socialist economy at a ceaseless high speed, mobilizing the country's resources, potentials, and possibilities to the hilt.

#### The Precedence of Politicomoral Stimuli and the Rational Combination with Material Incentives

One of the sharpest questions arising in consolidating and developing the socialist economic system and thoroughly liquidating the capitalist style management method in economic management is how to solve the question of politicomoral stimuli and material incentives.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"By comprehensively establishing a new economic management system, we have been able to most precisely embody the demands of the laws of the socialist economy in economic management and to correctly combine politicomoral stimuli and material incentives, centralization and democracy. In particular, we have been able to completely overcome the pseudoleftist tilting which ignores the transitional character of the socialist society in economic management, and the rightist views for moving in the direction of decentralization and liberalization of enterprise in economic guidance, putting emphasis on material incentives in denigration of politicomoral stimuli." ("Kim Il-song Selected Works," Vol 5, 2d impression, pp 444-445)

Correctly combining politicomoral stimuli and material incentives for labor in socialist economic management represents an important guarantee for successfully building socialism and communism.

Only if the party and state of the working class correctly solve this question, is it possible to highly promote the political and labor enthusiasm of the producer masses and admirably resolve the task of occupying both the ideological fortress and material fortress of communism.

The question of politicomoral stimuli and material incentives is a question related to the method of setting man the master of production and management in motion and as such, occupies an important place in the socialist economic management system evolved with man at the center. This arises as a very important principled question as to whether or not the revolutionary principle of the working class can be guarded in socialist enterprise management.

The great leader Comrade Kim Il-song, by enunciating anew the mutual relationship between politicomoral stimuli and material incentives in socialist economic management and by elucidating the unique theory for correctly combining them, has made it possible to manage and operate the socialist economy along a straight road.

The question of politicomoral stimuli and material incentives for labor in socialist economic management is one of the questions related to the mass mobilization method bearing on how to organize and mobilize the revolutionary fervor and creative positivity of the working masses in production and construction toward hastening socialist construction.

The respected and beloved leader Comrade Kim Il-song, by laying down the unique thought for correctly combining the two types of stimuli in inspiring working people to labor enthusiasm in the socialist society and giving priority to politicomoral stimuli in correctly combining them with material incentives, has given a classical answer to the question of the basic method of mass mobilization.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Giving priority to politicomoral stimuli for labor in correctly combining them with material incentives is an invariable guideline our party tightly maintains in managing and operating the socialist economy." ("Kim Il-song Selected Works," Vol. 6, p 396)

Giving priority to politicomoral stimuli in socialist economic management is a basic demand flowing from the great chuché ideology and the intrinsic nature of the socialist system.

It is the working masses who produce the tools of production, conquer and remake nature, and again, it is the working masses who create all the material wealth of society. In the socialist society, the masses of working people are the master of the sovereignty of the state and the means of production.

In the socialist society, the masses of working people come to have the high political awareness that their labor constitutes a firm guarantee for the growth and development of the country and society.

and for their own happiness. Therefore, the question of enhancing politicomoral interest in labor is closely linked to heightening the awareness of being the master among them.

The stand and attitude befitting the master, the awareness of being the master, constitutes a basic guarantee for generating the revolutionary fervor of working people who are a strong driving force for developing productive forces in the socialist society.

When all working people firmly hold the high awareness and stand of being the master of revolution and construction, the master of the country and society, they come to energetically hasten production and construction and further consolidate and develop the socialist system, always highly displaying their revolutionary fervor and creative positivity.

The more the socialist society develops, the higher the politicomoral interest of working people in labor becomes, because it is based on the intrinsic nature of the socialist system.

Therefore, it is inevitable to hold politicomoral stimuli as the basics of inspiring the producer masses to labor enthusiasm.

In the socialist society, emphasizing the importance of politicomoral interest means in no way to ignore heightening material interest.

In the socialist society, which is a transitional society, there still remain old ideological dregs in people's heads and intrinsic distinctions of labor, as productive forces have not developed to the extent of working according to abilities and distributing according to needs. And even though labor has become glorious and rewarding in the socialist society, still it has not yet become the first and foremost requirement in the life of people. Under such conditions, people come to have material interest in the results of labor.

In the socialist society, when material incentives, with priority to politicomoral stimuli, are correctly utilized, they perform specific functions in propelling production development and become a means to eliminate lazybones and make working people hold the correct attitude toward labor.

Of course, as the socialist society develops and its transitional character disappears, so will gradually disappear the material interest of working people in their labor. But under conditions that material interest in labor remains in the socialist society, if it is ignored, it will be impossible to adequately stimulate the production desires of working people. Conversely, if one-sided emphasis is put on material incentives for labor and absolutized, it will foster individual egoism and inflict serious aftereffects on socialist economic construction.

Experience eloquently shows that when the politicoideological consciousness of the producer masses, as it is ceaselessly heightened, is correctly combined with material incentives, it energetically propels socialist economic construction.

The chuche socialist economic management system, by seeing to it that the labor of working people is precisely assessed politicoideologically at all times and the socialist distribution principle is most correctly implemented, makes it possible to continually heighten the revolutionary fervor of the producer masses and bring about a ceaseless upsurge in socialist construction.

The new socialist economic management system created by the great leader Comrade Kim Il-song, because of its immense superiority, is displaying tremendous vitality indeed in our country's socialist construction. Only when we even more highly promote the superiority of the chuche economic management system, consolidating the achievements scored in socialist economic construction, can we successfully realize the magnificent program of the second Seven-Year Plan.

All functionaries, by more thoroughly arming themselves with our party's unitary ideology, the great leader Comrade Kim Il-song's revolutionary thought, and by deeply grasping and thoroughly embodying the revolutionary nature and basic demands of the new economic management system in their practical activities, must strive for its superiority and vitality to be displayed to the hilt.

In order to thoroughly carry through the new economic management system, it is also imperative that economic management functionaries, closely combining political work and economic work, must highly promote the revolutionary fervor and creative positivity of the masses in production and construction. At the same time, it is important that they responsibly and substantively conduct management and operations work, planning and formulating economic organizational work with a tight grip on all aspects such as materials supply and planning work, technical guidance of production and maintenance of facilities, labor administration, and fiscal control.

All functionaries, by acquiring high politicotheoretical standards and knowledge of science and technology, abundant economic management knowledge, must keep ceaselessly improving management and operations work in accordance with the demands of the chuche socialist economic management system.

Thus, by highly promoting the superiority and vitality of the new chuche socialist economic management system and by registering a ceaseless advance in the management and operation of the socialist economy, they must keep more energetically hastening socialist construction.

REGULARIZING ENTERPRISE MANAGEMENT IS AN IMPORTANT LINK IN THE  
IMPROVEMENT OF ECONOMIC MANAGEMENT AND THE NORMALIZATION OF PRODUCTION

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 47-51

[Article by Yom Yong-sam]

[Text] Regularizing enterprise management is a unique guideline laid down by the great leader Comrade Kim Il-song for socialist economic management.

The regularization of enterprise management, highly promoting the superiority of the socialist society which is based on collectivism, makes it possible to successfully manage and operate the large-scale modern economy.

In the socialist society, the masses of working people are the master of the sovereignty of the state and the means of production, and all working people, solidly united with one another, struggle to realize their common objectives. In the socialist society, it is collectivism which constitutes the cornerstone of social life; and making collectivism the cornerstone of social life is precisely where an important part of the superiority of the socialism system is.

In the socialist society, all working people struggle displaying high political enthusiasm, not for individual interest but for the party and revolution, for society and collective, and economic and cultural construction is expedited at an extraordinarily fast pace by the devoted struggle of working people.

In order to hasten production and construction, highly promoting such superiority of the socialist society, it is imperative to continue to thoroughly embody the collectivist principle in economic management. To this end, it is imperative to regularize enterprise management and make all working people unanimously move according to socialist order and discipline. The regularization of enterprise

management, highly organizing the activities of all functionaries and producers to suit the collectivist principle, makes it possible to successfully manage and operate the large-scale modern socialist economy.

The socialist economy is a large-scale economy which is moved by the collective communal labor of millions of working people with the same common objectives and interests, and is an economy where all economic branches and production units are held in organic production-consumption linkages. It is also a modern economy where production processes have been turned into technical processes and the level of technological provisions is very high. Such large-scale modern socialist economy demands that all people participating in production and management activities move forward in unison, keeping step. If functionaries and producers fail to keep step, it is impossible to properly move the socialist economy.

If all functionaries and producers are to be made to keep step in production and management activities to suit the collectivist principle and the characteristics of the large-scale modern socialist economy, it is imperative that enterprise management must be regularized, standardized.

When we say regularize enterprise management, it means making management activities highly organized and systematized by writing up standards and regulations for management setting forth the rules for action and work order which must of necessity be observed in production and management activities, under which all functionaries and producers are made to move in unison. Accordingly, if enterprise management is regularized, it will be possible to successfully manage and operate the large-scale modern socialist economy, highly promoting the united might of the masses to suit the collectivist principle.

Regularizing enterprise management is one of the important questions arising in socialist economic construction today.

Regularizing enterprise management arises as an indispensable requirement for scientifically, rationally managing and operating the economy, above all thoroughly carrying through the great Taean Work System.

The great leader Comrade Kim Il-song taught as follows:

"By seeing to it that economic guidance functionaries ceaselessly improve their guidance and management of the economy, precisely carry through the guideline for unified, detailed planning, and regularize enterprise management, to suit the demands of the Taean Work System, the most superior socialist economic management

form created by our party, party organizations must make them more scientifically, rationally operate the economy." ("Kim Il-song Selected Works," Vol 7, p 91)

The great leader Comrade Kim Il-song, by creating the most superior socialist economic management form, the Taean Work System, gave comprehensive answers to all the basic questions arising in economic guidance and enterprise management and provided a powerful weapon for ceaselessly improving economic management. Thoroughly carrying through the Taean Work System created by the great leader is precisely where the road to scientifically, rationally managing and operating the large-scale modern socialist economy is, where a firm guarantee for insuring a ceaseless high speed in production and construction, establishing systematic socialist economic management and operation order is.

In order to thoroughly carry through the great Taean Work System, it is imperative to eliminate the old economic management and operation order, regularizing enterprise management.

The old economic management order is rooted in old ideological dregs such as individual egoism, departmentalism, and lack of discipline, and is a major obstacle lying in the way of scientifically, rationally conducting socialist economic management. Such old ideological dregs and the old economic work order based thereon cannot be eliminated by ideological indoctrination alone. Only if ideological indoctrination is strengthened on the one hand and enterprise management is regularized, is it possible to thoroughly uproot them.

Only if enterprise management is regularized and all functionaries and producers are made to move in unison according to the standards and regulations for socialist management, is it possible to thoroughly carry through the Taean Work System, permitting no foothold of old ideas in economic management and thoroughly establishing systematic socialist economic management and operation order. Again, only if enterprise management is regularized, is it possible to thoroughly standardize the labor life of working people and to properly implement the independent economic accounting system as well to suit the demands of the great Taean Work System, making highly organized all aspects of management activities such as planning work and production guidance, maintenance of facilities and materials supply, fiscal control and supply service work for working people. Without regularizing enterprise management it is impossible to scientifically, rationally conduct economic management to suit the demands of the Taean Work System.

Regularizing enterprise management in the present period is becoming a real and immediate demand for normalizing production on a high level

and effectively utilizing the production potentialities of the already laid economic foundations to the optimum to successfully occupy the towering heights of the new long term plan.

The great leader Comrade Kim Il-song taught as follows:

"In order to successfully carry out the enormous tasks of the second Seven-Year Plan, it is imperative to set straight economic guidance and enterprise management to suit the laws of the socialist economy and the principle of socialist economic management." (Ibid., p 519)

Today our country's economic foundations are very mighty and their production potentialities are very great. Therefore, if we effectively utilize the already laid economic foundations, we can develop the country's overall economy at a very fast pace and successfully carry out the new long term plan even without making a big capital outlay.

In order to successfully carry out the new long term plan, effectively utilizing the already laid economic foundations to the optimum, it is imperative to normalize the production of all branches, all units on a high level, regularizing enterprise management to suit the laws of the socialist economy and the principle of socialist economic management. Regularizing enterprise management is one of the basic conditions for normalizing production.

As the great leader taught, in order to normalize production, it is imperative to properly maintain the facilities, deliver raw materials and supplies on time, and make the producers properly observe the technical operating procedures.

Only if we improve the maintenance of facilities, preserving them and conducting on-time inspection and repair; commendably conduct materials supply work, thoroughly eliminating the phenomena of running out of them, keeping them idle, or wasting them; and make all producers properly observe the technical operating procedures, can we operate existing facilities at full capacity, each machine, each equipment with full load, and continue to normalize production on a high level without interruption.

Such principled requirements arising in normalizing production can be thoroughly realized when enterprise management is regularized. If enterprise management is regularized, it is possible to rationally and economically utilize existing facilities, existing materials, existing work force, making highly organized and systematized all aspects of managing activities such as the regular and technical maintenance of facilities and materials supply to suit the laws of the socialist economy and the principle of socialist economic management, and to further improve the per-employee production volume

and quality of products and to further lower costs. Therefore, if enterprise management is regularized, it is possible to normalize production on a high level and to fulfill ahead of schedule the enormous tasks of the new long term plan without a big capital outlay, maximally mobilizing and utilizing the production potentialities of the already laid economic foundations and internal potential.

Regularizing enterprise management also arises as an important demand for successfully carrying out the three revolutions--ideological, technical, and cultural--at factories and enterprises.

The three revolutions--ideological, technical, and cultural--are a glorious and rewarding struggle task to advance the victory of the socialist and communist cause and are an awesome task which can be successfully fulfilled only if all functionaries and working people, unanimously launching into it, revolutionarily and militantly work and live. One of the important ways to make all functionaries and working people revolutionarily and militantly work and live in unison lies in thoroughly regularizing the enterprise management of factories and enterprises.

If all factories and enterprises are to positively launch the struggle to regularize enterprise management, it is possible to thoroughly establish among functionaries and working people the revolutionary attitude of conducting production, study, and life all in accordance with the Anti-Japanese Guerrillas style and to more energetically hasten the three revolutions--ideological, technical, and cultural.

The great leader Comrade Kim Il-song, early on with his keen insight into the importance of the regularization of enterprise management in socialist economic construction, laid down the programmatic task to regularize enterprise management carrying through the Taean Work System, and sagaciously led functionaries and working people in the struggle for the realization.

Under the sagacious leadership of the great leader and the glorious party we have already scored no small achievements in the struggle for the regularization of enterprise management. In particular, energetically launching the struggle to organize standard factories for the regularization of enterprise management, we have recently created a commendable model for regularizing management activities and normalizing production on a high level.

Reality eloquently shows that the regularization of enterprise management is an important key to improving economic management and normalizing production, and energetically proves that when enterprise management is regularized, it is possible to bring about a new upsurge in socialist economic construction, further hastening the three revolutions--ideological, technical, and cultural.

Important in regularizing enterprise management is for functionaries and working people to thoroughly hold the correct stand and viewpoint toward it.

The great leader Comrade Kim Il-song taught as follows:

"Setting up and perfecting a new socialist economic management system is a very complex and difficult revolutionary task. For this is a task to basically innovate the old work system and work method which are deeply rooted in the old tradition and order built up through a long historical process." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 440)

The regularization of enterprise management is not a task that can be effected simply by taking economic job performance measures. This is a complex task aimed at uprooting the old order in economic management and thoroughly establishing socialist discipline and order, and is an enormous task that can be successfully carried out only if functionaries and working people are unanimously mobilized with a correct viewpoint and stand. Without establishing among functionaries and working people a correct viewpoint toward the regularization of enterprise management it is impossible to eliminate the empirical work method and the rule-of-thumb work attitude nor is it possible to make production and management activities highly organized according to socialist discipline and order.

If functionaries and working people are to hold a correct viewpoint toward the regularization of enterprise management, they must deeply learn by experience the objective and nature of the regularization.

Regularizing enterprise management is a revolutionary task to improve economic management, enhancing the role of functionaries and producers, the master of production and management, and is a rewarding task whose objective is to scientifically, rationally carry out management activities, thoroughly establishing socialist discipline and order. This is basically different from so-called "rationalization of enterprise management" under capitalism whose objective is the pursuit of profits nor is this something which just happens if the automation of production is stepped up by the introduction of the latest mechanical equipment and the means of computerization.

All functionaries and working people, deeply understanding that regularizing enterprise management is a task to improve economic management, thoroughly embodying the demands of the great chuche ideology and the working class principle, a task which they must undertake themselves, must firmly take the stand of the master and unanimously launch into making the management activities of their factories and enterprises highly organized. Only then is it possible

to improve economic management, more thoroughly realizing the great Taean Work System and properly implementing the independent economic accounting system as well and to energetically hasten production and construction.

In order to hasten the task of regularizing enterprise management to suit the realistic demands of socialist construction, it is imperative to even better organize standard factories, model factories of regularization by the branch and generalize the experience gained.

The great leader Comrade Kim Il-song taught as follows:

"... important in improving overall enterprise management and operations is creating a model and widely disseminating the experience gained, and is teaching enterprise management functionaries the method of management and operations." ("On the Question of Socialist Economic Management," Vol 3, p 182)

Factories and enterprises in various branches of the people's economy have different technical processes of production and their production-consumption linkages are also complex and varied. Accordingly, it is impossible to regularize at once the management and operations task at all factories and enterprises nor can general emphasis or appeal alone spontaneously bring the regularization.

The most energetic method to hasten the regularization of enterprise management is commendably organizing standard factories, model factories of regularization by the branch of the people's economy and strengthening the object lesson, and is widely generalizing the experience of standard factories.

As the great leader taught, precise scales can be manufactured only if a standard scale is available, and by the same token, enterprise management can be regularized only if there is a standard factory available.

Only if standard factories are commendably organized, is it possible to show by a real thing the superiority of regularized enterprise management and, through the experience, teach the functionaries of other factories and enterprises the substantial way of regularization. Again, only if standard factories are commendably organized, is it possible to bring up able economic guidance functionaries in large numbers as well.

Commendably organizing a model unit for the regularization of enterprise management and generalizing it through an object lesson is a superior work method whose validity and vitality have already been proved through the experience in the regularization of unit management gained during the arduous anti-Japanese armed struggle.

The great leader, even in such difficult and complex environment as he was organizing and leading the anti-Japanese armed struggle to victory, personally created a solid model unit for living a regularized life, and sagaciously led the commanding officers and unit members to generalize the model. Thus, regularizing, standardizing unit management became the traditional revolutionary attitude of the Anti-Japanese Guerrillas and in the process, the vitality of the workd method of creating a model at a unit and generalizing it came to be displayed even more energetically.

Economic guidance functionaries, faithfully learning from the traditional work method of our party personally created by the great leader, must further hasten the already started task of commendably organizing standard factories.

Standard factories, thoroughly observing various kinds of newly enacted technical and economic criteria, regulations, and standards in the struggle to regularize enterprise management and more energetically launching the struggle to properly set up the accounting system, must gain more of admirable experience which could help other factories and enterprises in the same branch regularize their enterprise management.

It is important to organize standard factories even better and at the same time, to take timely action to widely generalize the experience.

All factories and enterprises, adopting the admirable experience gained by standard factories in their branch, must positively struggle to raise their enterprise management to the level of the standard factories. What is important in this connection is to comprehensively review, based on the experience gained by the standard factories, their technical and economic criteria such as labor norm, standard of material consumption per unit of product, utilization of facilities and properly set them to suit the demands of socialist construction and the specific conditions of their factories and enterprises, and to precisely write up standards of action and job functions for all functionaries from managers down to shop superintendents and workteam captains. At the same time, it is imperative to properly write up bylaws for thoroughly carrying through economic management regulations such as the independent economic accounting system regulations at their factories and enterprises.

After setting up technical and economic criteria anew and writing up regulations and bylaws, standards of action and job functions, it is imperative to thoroughly explain them and give home to all functionaries and working people and to properly conduct organizational work so that they may launch production activities according to the regulations and standards. In particular, guidance functionaries must ceaselessly raise the demand for strict obersance of the enacted regulations and standards, never permitting phenomena of the slightest violation, and

must set examples by their action in observing the set standards and regulations.

In this way all functionaries and working people, by making strict observance of the socialist regulations and standards a way of life, a habit, a system, must keep thoroughly regularizing, standardizing enterprise management.

Same as all other tasks, the task of regularizing enterprise management, too, can be successfully pushed only if party organizations' guidance and control are strengthened.

Party organizations in all branches of the people's economy and at factories and enterprises must plan and formulate organizational political work so as to make functionaries and working people, accepting with all their hearts the teachings of the great leader and the intent of the party, hasten the regularization of enterprise management, and must strengthen partywide guidance and control over economic work in accordance with the demands of the Taean Work System. Party organizations must energetically push ahead with the task of regularizing enterprise management especially in close combination with the campaign for capturing the red flag of the three revolutions, and by having management activities organized and by making functionaries and working people conduct production, study, and life all in accordance with the Anti-Japanese Guerrillas style, must further fuel the fire of the three revolutions.

The struggle to regularize enterprise management is a rewarding struggle to further hasten socialist economic construction, improving economic management to suit the demands of the Taean Work System and normalizing production on a high level.

All functionaries and working people, by energetically launching the struggle to regularize enterprise management, shall positively serve to further strengthen the might of our socialist self-supporting national economy and hasten overall socialist economic construction.

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TURNING COOPERATIVE OWNERSHIP INTO ALL-PEOPLE OWNERSHIP IS THE TASK  
IN THE FINAL STAGE OF THE AGRARIAN THESES

Pyongyang KULLOJA in Korean No 7, Jul 79 pp 52-58

[Article by Kim Sung-chun]

[Text] The great leader Comrade Kim Il-song, in a series of his works such as the immortal classical work "Theses on the Socialist Agrarian Question in Our Country," deeply analyzed the inevitability for turning cooperative ownership around as all-people ownership, and based thereon, comprehensively enunciated the principled ways for the resolution.

Our party and people, by dynamically moving forward along the straight road illuminated by the great leader, solidly organized in a historically short period the agrarian cooperative economy materially and technically, organizationally and economically, and ceaselessly raised the ideocultural level of the peasants, thus extraordinarily hastening the process of bringing cooperative ownership closer to all-people ownership.

The validity of the thought and theory enunciated by the great leader for turning cooperative ownership around as all-people ownership has already been eloquently proved in our country's socialist agrarian construction, and its tremendous vitality is being displayed more highly with each passing day.

For all functionaries and working people, deeply understanding the intrinsic nature and validity of the thought and theory enunciated by the great leader for turning cooperative ownership around as all-people ownership, to substantively launch the task for the realization, is of great import in hastening the attainment of the chuche cause.

Turning cooperative ownership into all-people ownership is one of the central questions arising in eliminating the distinctions

between the urban and rural areas and ultimately solving the agrarian question, and is an important task to build socialism and communism.

Only if one single all-people ownership is realized with cooperative ownership turned into all-people ownership, is it possible to solve the agrarian question once and for all and score the complete victory of socialism, and to successfully occupy the ideological fortress and material fortress of communism.

When the question of ownership is finally solved and a single all-people ownership system is established, the distinctions between the working class and peasantry, between the urban and rural areas will come to be eliminated, and all working people will come to enjoy a more independent and creative life in a classless society. Therefore, moving from cooperative ownership over to all-people ownership is the supreme goal to which all cooperative peasants of our country aspire.

Moving cooperative ownership over to all-people ownership will be a great event similar to the past land reform or agricultural cooperatization in our country.

When cooperative ownership is turned into all-people ownership, basic changes will have been achieved in the relations of ownership of the means of production and distribution and economic management. Such process of change will bring about a new turnaround in the overall ideological and mental life and economic and cultural life of the peasantry.

If cooperative ownership is to be turned into all-people ownership, many new questions must be solved.

The great leader Comrade Kim Il-song, by comprehensively enunciating, based on his keen analysis of his rich experience in socialist agrarian construction and the specific conditions of our country, the preconditions and concrete ways for turning cooperative ownership into all-people ownership, provided a powerful theoretical and practical weapon for successfully solving this difficult and complex question.

What is important in the thought and theory laid down by the great leader for turning cooperative ownership around as all-people ownership is correctly solving the question of preconditions for bringing about the turnaround.

The great leader Comrade Kim Il-song taught as follows:

"In order to move from cooperative ownership over to all-people ownership, two important questions must of necessity be solved. First, the

cooperative peasants must solidly arm themselves with the collectivist thought, thoroughly uprooting individual egoistic ideas. ("Kim Il-sung Selected Works," Vol 7, p 132)

"In order to move cooperative farms over to all-people ownership, it is imperative to raise the level of peasants' ideological consciousness and at the same time, to highly mechanize agricultural production." (Ibid., p 136)

No revolutionary struggle can win unless the preconditions have been adequately prepared. In particular, this arises as an even more important question in the process of bringing about such a great historic change in developing socioeconomic relations as moving cooperative ownership over to all-people ownership. Only if the question of preconditions is correctly solved, is it possible to precisely set the direction and ways of the struggle and smoothly solve the question of moving cooperative ownership over to all-people ownership without any tilting.

The great leader taught that in order to move cooperative ownership over to all-people ownership, two sets of conditions, ideological preconditions and material preconditions, must be prepared.

Preparing ideological preconditions means arming all cooperative peasants with the collectivist thought, a thought which they must of necessity hold as the master of all-people ownership; and preparing material preconditions means highly mechanizing agricultural production and achieving a high productive force standard to suit the all-people ownership system.

The thought enunciated by the great leader regarding the two sets of preconditions for the changeover of cooperative ownership to all-people ownership is a unique thought which, based on his scientific analysis of the intrinsic nature of cooperative ownership and the law of the development, has enunciated anew the basic conditions for realizing the changeover.

Why cooperative ownership comes to prevail in the socialist agrarian economy unlike industry where all-people ownership prevails reflects precisely the situation that the development of agricultural productive forces and the ideological consciousness of peasants have not yet reached the level calling for all-people ownership, and is related to the fact that the rural areas lag behind the urban areas in the realms of ideology, technology, and culture.

Therefore, turning cooperative ownership into all-people ownership cannot be accomplished by such means as mechanically unifying or abolishing cooperative ownership by people's subjective desires.

Only on the basis of eliminating the root cause why cooperative ownership has come to remain and of having prepared the ideological and material preconditions for turning cooperative ownership into all-people ownership according to the demands of the law of developing ownership can the changeover of cooperative ownership to all-people ownership be successfully realized.

The great leader Comrade Kim Il-song, defining the preconditions for moving cooperative ownership over to all-people ownership as ideological preconditions and material preconditions, taught that a firm priority must be given to preparing the ideological preconditions over the other.

The great leader Comrade Kim Il-song taught as follows:

"... inasmuch as the ideological level of the peasants exerts the decisive influence on agricultural production and communal economic development, in order to move the cooperative economy over to all-people ownership, it is imperative first of all to solve the question of remolding the thought of the peasants the communist way." (Ibid., p 134)

To give priority to remolding the ideological consciousness of the peasants in preparing the preconditions for moving cooperative ownership over to all-people ownership is an indispensable requirement flowing from the basic doctrine of the chuche ideology that the master of revolution and construction is the masses of people and the strength for propelling revolution and construction also resides in the masses of people.

The developmental level of productive forces constitutes an important condition for changing ownership relations. But the development of productive forces is no more than an objective condition through and through for ownership changes, and by said objective condition alone all questions of an ownership changeover do not come to be solved.

It is the masses of working people who take direct charge of the task to move cooperative ownership over to all-people ownership, and it is also the masses of working people who develop productive forces and prepare the material conditions for the changeover. Only if the masses of working people, motivated by their interest, present it as their life demand to change the ownership relationship and are prepared to the extent of being capable of taking charge of the effort for the realization, can the ownership relationship be changed.

What governs the interest and demand of the masses of working people is their ideological consciousness. Therefore, remolding people's ideological consciousness is the decisive condition for changing the ownership relationship.

Moreover, the peasants, on account of their socioeconomic peculiarities that they used to be cottage industry producers over the years, still hold deeply rooted old ideological dregs such as individual egoism. At the same time, it is difficult to assess labor in agricultural production which is extremely seasonal and which requires comparatively larger measure of manual labor; all this demands that they work with an even more heightened consciousness. Under such conditions, if cooperative ownership is turned into all-people ownership without regard to the ideological consciousness level of the peasants, it could bring serious aftereffects. Therefore, only if we give a firm priority to preparing the ideological preconditions over material preconditions, can we satisfactorily realize the task of turning cooperative ownership into all-people ownership, relying on the revolutionary fervor of the masses, the master.

The great leader Comrade Kim Il-song enunciated that in order to turn cooperative ownership into all-people ownership, we must prepare ideological preconditions together with material preconditions.

The great leader Comrade Kim Il-song taught as follows:

"Inasmuch as the remolding of people's ideological consciousness is related to a material foundation, and the production relationship of society to the developmental standard of productive forces, the development of agricultural productive forces constitutes an important condition for moving cooperative ownership over to all-people ownership." (Ibid., p 136)

When we say people's ideological consciousness is the decisive condition for turning cooperative ownership into all-people ownership, it does not mean by any means that the question of the material preconditions, the development of productive forces, may be disregarded.

Developing agricultural productive forces represents an important condition for successfully turning cooperative ownership into all-people ownership.

This is above all related to the fact that the development of agricultural productive forces serves to quickly prepare the ideological preconditions which are the decisive condition for turning cooperative ownership into all-people ownership. The remolding of people's ideological consciousness is significantly related to a material foundation. If a change takes place in material living conditions, it also exerts influence on people's ideological consciousness and expedites its remolding. If, with the industrialization and modernization of agriculture, the peasants come to conduct farming by mechanical, chemical, and electrical means like the [industrial] workers, their ideological viewpoint, mode of thinking, and interest

can come closer to those of the workers and will come to accelerate the process in which they arm themselves with a more collectivist and communist ideological consciousness, getting out of the narrow confines of cooperative ownership. Therefore, developing agricultural productive forces while energetically pushing ahead with ideological revolution makes it possible to rapidly prepare the ideological preconditions for turning cooperative ownership into all-people ownership.

What makes the development of agricultural productive forces an important condition for moving cooperative ownership over to all-people ownership is also related to the fact that all-people ownership itself calls for high productive forces.

The all-people ownership system can be most satisfactorily realized only when high productive forces are created to the extent of filling the intrinsic demands of the system itself where the means of production have been socialized on a societywide basis.

The intrinsic demands of all-people ownership call for the complete realization of people's equal relationship in the means of production and products of the communal economy on a societywide, statewide basis. Such demands of all-people ownership are satisfactorily filled only if the high level is reached where agricultural productive forces are highly developed, the distinctions between industrial labor and agricultural labor are eliminated, and the socialization of production is achieved on a societywide basis. This shows that creating high productive forces where agriculture is conducted by modern mechanical, chemical, and electrical means as in the case of industry which is under all-people ownership constitutes an important condition for moving cooperative ownership over to all-people ownership.

The thought enunciated by the great leader regarding the ideological preconditions and material preconditions for moving cooperative ownership over to all-people ownership has started from the strategic task of communist construction and as such, is a revolutionary thought that has illuminated the road to energetically hastening communist construction in the rural areas while successfully solving the question of the changeover of cooperative ownership to all-people ownership.

Occupying the ideological fortress and material fortress is the demand of the law of socialist and communist construction, and is the general course of the forward movement toward communism. The task of moving cooperative ownership over to all-people ownership holds it as its basic objective to hasten the realization of communism, creating a single all-people ownership system which is the economic cornerstone of a classless society. From this, the question of

preparing the preconditions for turning cooperative ownership into all-people ownership must be solved to suit the demands of occupying the ideological fortress and material fortress of communism.

Preparing the ideological and material preconditions for turning cooperative ownership into all-people ownership is none other than the process of occupying the ideological fortress and material fortress of socialism and communism; and to move cooperative ownership over to all-people ownership, preparing both preconditions, constitutes an important condition for more energetically hastening the process of occupying the two fortresses of communism in the rural area.

The thought enunciated by the great leader regarding the preconditions for moving cooperative ownership over to all-people ownership illuminates the road to successfully solving the question of ownership changeover without any tilting, precisely understanding the direction and mature period of the struggle for ownership changeover.

The great leader Comrade Kim Il-song, by elucidating not only the preconditions for turning cooperative ownership into all-people ownership but enunciating the most rational ways to realize it, provided a firm guarantee for successfully moving cooperative ownership over to all-people ownership.

One of the important ways enunciated by the great leader is conducting the task of moving cooperative ownership over to all-people ownership by gradual means through an experimental stage.

The great leader Comrade Kim Il-song taught as follows:

"The task of moving cooperative ownership over to all-people ownership, too, we must strive to carry out by gradual means after experimenting it on a few selected cooperative farms where the peasants' ideological consciousness level is high and the mechanization standard is advanced." (Ibid., p 139)

Moving cooperative ownership over to all-people ownership is not a simple economic job performance task but is a crucial event accompanied by one great change in all aspects of socioeconomic relations.

Inasmuch as ownership relationship of the means of production constitutes the basis for production relationship, the changeover of cooperative ownership to all-people ownership comes to bring about a change in other aspects of production relationship, people's mutual relationship in the course of production, distribution relationship of products, and cause a change in economic management, too. Accordingly, in order to move cooperative ownership over to all-people ownership, it is

imperative to resolve anew not only the concrete procedures and methods arising in the ownership changeover itself but also many principled questions arising relative to the change of ownership relationship such as the organizing of cooperation and specialization in the course of production, the form of distribution of products, the form and method of enterprise management.

The changeover of cooperative ownership to all-people ownership which presents such numerous difficult and complex questions cannot be widely implemented outright by subjective desires. Only if, setting an experimental stage and based on our own practical experience gained, we move to solve them while indoctrinating the working people, can we successfully solve from the chuche-oriented stand all questions arising in moving cooperative ownership over to all-people ownership. This is a revolutionary work method whose might our party already widely demonstrated, applying it to realizing agricultural cooperatization and as such, is a chuche-oriented method which makes it possible to chart without any tilting a road never before traveled by anyone to realizing the changeover of cooperative ownership to all-people ownership.

Conducting the task of moving cooperative ownership over to all-people ownership by gradual means through an experimental stage arises as an important demand relative to successful preparation of the preconditions for turning around cooperative ownership.

Inasmuch as preparing the ideological preconditions and material preconditions for turning cooperative ownership into all-people ownership is a difficult task to eliminate in all realms of social life relics of the old society, the ideological, technical, and cultural backwardness of the rural areas and to create the new, it comes to be realized gradually through a steadfast struggle over a long period of time. And the speed at which such ideological and material preconditions are prepared may vary from locality to locality, from unit to unit.

Under such conditions, it is impossible to simultaneously move all the cooperative farms of the country over to all-people ownership, and it is only rational to start, on an experimental basis, to move over to all-people ownership those cooperative farms where the level of peasants' ideological consciousness and the standard of technological provisions are high and to gradually move cooperative ownership over to all-people ownership as preparation of the preconditions is completed. Only then is it possible to make the farms which have moved over to all people-people ownership amply display the superiority of all-people ownership and to successfully realize without any tilting the task of turning cooperative ownership into all-people ownership.

The great leader gave a comprehensive scientific elucidation of the necessity of setting an experimental stage for moving cooperative ownership over to all-people ownership and at the same time, of the principled questions which must be solved anew in this stage, such as the question of distribution relationship at the cooperative farms which first moved over to all-people ownership and the question of communal accumulation and management scope of such cooperative farms.

An important way to successfully insure the task of moving cooperative farms over to all-people ownership is also to commendably organize the county, and enhancing its role, to achieve all-people ownership on a county-unit basis.

The great leader Comrade Kim Il-song taught as follows:

"... one of the important questions arising in successfully realizing the task of moving cooperative ownership over to all-people ownership is commendably organizing the county and enhancing its role. The task of moving cooperative farms over to all-people ownership must be conducted on a county-unit basis." (Ibid., p 140)

When we say moving cooperative farms over to all-people ownership on a county-unit basis, it means moving the cooperative farms throughout the country to all-people ownership on a county-unit basis gradually, not outright at the same time.

Moving cooperative farms over to all-people ownership on a county-unit basis is an indispensable requirement for continuing to energetically push ahead with socialist agrarian construction, first of all insuring the most rational guidance and management system in the ownership changeover process.

A change in ownership relationship causes a change in economic management too. If only some of the many cooperative farms within a county were moved over to all-people ownership, leaving the rest under cooperative ownership, then it would necessitate organizing and operating the agrarian economy under two different sets of systems such as the system of insuring material and technical needs and the guidance and management system. This would make work very complicated in the agricultural guidance system of our country under which the entire cooperative farms within the county are guided by an enterprise method as one management unit, and would render it impossible to guide the agrarian economy in a unified, integrated way. Therefore, in order to quicken the forward movement toward communism, guiding and managing the cooperative farms within the county as one management unit in a unified, integrated way in the course of moving cooperative ownership over to all-people ownership, too, it is imperative to move cooperative farms over to all-people ownership all together on a county unit basis.

To do so is an indispensable requirement not only for rationalizing economic management but also for realizing the changeover of cooperative ownership to all-people ownership to suit the law of the process of preparing the preconditions for the ownership changeover in our country.

Because of the characteristics of each county of our country, cooperative farms within any county have no major differences in natural geographical conditions, economic and cultural developmental standards, and other conditions.

In our country, because all cooperative farms within the county receive the unified and integrated guidance of the county, the task of preparing the ideological and material preconditions for moving cooperative ownership over to all-people ownership is conducted on a county-unit basis. In our country, the county is the base for expediting the prosecution of the ideological revolution, technical revolution, and cultural revolution in the rural areas. Accordingly, this important revolutionary task of preparing the ideological and material preconditions for the changeover of cooperative ownership to all-people ownership is carried out in a unified way with the county as the base.

The organic combination of the two ownership forms for bringing cooperative ownership closer to all-people ownership and for expediting the changeover is also realized on a county-unit basis under the unified guidance of the county cooperative farm operations committee. And the county is the base for linking the urban and rural areas and for realizing the political, economic, and cultural aid of the urban areas to the rural areas.

All this shows that the ideological and material preconditions for moving cooperative ownership over to all-people ownership could be achieved evenhandedly on a countywide basis. Again, the situation in which the two ownership forms are organically combined like one management unit with the county as the unit basis calls for simultaneously moving the cooperative farms within the county over to all-people ownership, for rationalizing operations and management as well after moving cooperative ownership over to all-people ownership.

The thought enunciated by the great leader for moving the cooperative farms over to all-people ownership on a county-unit basis is a unique thought that has brilliantly embodied, in the solution to the question of moving cooperative ownership over to all-people ownership, the thought which the respected and beloved leader had long planned and ripened for conducting socialist and communist rural construction with the county as the operations unit.

The great leader, with his keen insight into socialist rural construction at hand and into the indispensable requirement for developing the

cooperative agricultural economy, in creating a new agricultural guidance system, defined the county cooperative farm operations committee as one enterprise body, as one operations unit responsible for the production activities of the entire farms within the county, and saw to the ceaseless strengthening of its functions and role. And establishing farms of a new type such as the Unggi County General Farm and Yongyon County General Farm, he has gained experience for a countywide all-people ownership system, for future communist rural construction.

The great leader, based on his long planned and ripened creative thought and practical experience, enunciated creative ways to move the cooperative farms over to all-people ownership on a county-unit basis.

The thought and theory enunciated by the great leader Comrade Kim Il-song for realizing the changeover of cooperative ownership to all-people ownership are of great import indeed in socialist and communist construction and in the development of the revolutionary theory of the working class.

With the great leader laying down his unique thought and theory regarding the changeover of cooperative ownership to all-people ownership, our party and people have come to be able to confidently solve such difficult and complex questions as realizing a single all-people ownership system, moving cooperative ownership over to all-people ownership, with a clearly defined struggle direction and goal. Thus it has become possible to even more dynamically launch the struggle to realize the task of the Agrarian Theses and build a classless society to which mankind has long been aspiring.

The unique thought enunciated by the great leader for turning cooperative ownership into all-people ownership is one that has developed and perfected the thought of the Agrarian Theses regarding the development of cooperative ownership and as such, gives a flawless answer to the final solution of the ownership question, and has made it possible to perfect the theory regarding the ownership question in the socialist society as a monoaxial system. This represents another great contribution to the solution of the ownership question and ultimately to the development of the scientific communist theory.

Further consolidating, along the bright road illuminated by the great leader Comrade Kim Il-song, the achievements scored in gaining experience in turning cooperative ownership into all-people ownership, our party and people must energetically push ahead with the task of bringing cooperative ownership closer to all-people ownership and achieving the changeover.

In order to successfully realize the task of moving cooperative ownership over to all-people ownership, it is imperative above all

to energetically hasten the three revolutions--ideological, technical, and cultural--in the rural areas.

By hastening the three revolutions and by solidly arming the cooperative peasants with the collectivist thought, thoroughly uprooting the individual egoistic thought remaining them, we must make them hold the interest of the collective and society above their individual interest and devotedly struggle to that end. Highly developing agricultural productive forces, we must make it possible for them to conduct basic agricultural labor by mechanical, chemical, and electrical means. Only then will it be possible to bring the cooperative economy even closer to all-people ownership and to successfully prepare the ideological and material preconditions for the ownership changeover.

In order to realize the task of moving cooperative ownership over to all-people ownership, it is also imperative to commendably organize the county and enhance its role.

Success in all rural tasks including the question of changeover of cooperative ownership depends in large measure on how the county party committee and county cooperative farm operations committee conduct their guidance work and on whether or not the county commendably plays its role.

The county party committee must ably conduct party work, work with people, and the county cooperative farm operations committee must commendably conduct material insuring work and technical guidance for the rural villages, thus further strengthening the county's politicoideological guidance and technical guidance for the rural economy.

At the same time, they must more solidly consolidate the material and technical foundations of the rural economy.

They must further develop local industries within the county so as to make it possible to strengthen the county's transport capabilities, to solidly organize farm machine repair bases, to commendably carry out commodity supply work.

In order to strengthen the county's material and technical foundations, it is essential to increase the state's capital outlay and strengthen statewide aid on the one hand, and for its part, the locality, highly displaying its creative initiative on the revolutionary principle of self-reliance, must positively struggle to organize the county even better with its own strength.

When all functionaries and working people deeply study the great leader's thought and theory for realizing the changeover of cooperative

ownership to all-people ownership and stoutly struggle for the successful realization, we will, in moving cooperative ownership over to all-people ownership in the future, come to score a shining victory astounding the people of the world as in the case of land reform and agricultural cooperatization.

By scoring an even greater success in socialist rural construction with the revolutionary banner of the chuche ideology held high and by bringing cooperative ownership closer to all-people ownership and further hastening the changeover process, we shall completely realize the Agrarian Theses and quicken the forward movement toward socialism and communism.

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REALIZING BROAD DIALOG IS AN IMPORTANT WAY TO HASTEN THE REUNIFICATION OF THE FATHERLAND

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[Article by Yi To-chun]

[Text] Realizing the nation's reunification without intervention by any outside force, independently, on the basis of democratic principles and in a peaceful way is a guideline that is being steadily maintained by our party and the government of the republic.

Proceeding from the guideline for the reunification of the fatherland, our party and the government of the republic have advanced a proposal for broad negotiations between the North and the South as an important way to attain the nation's reunification in a peaceful way, and are making steady efforts to carry it out.

The great leader Comrade Kim Il-song taught: "To achieve a dialog for the peaceful settlement of the question for the fatherland's reunification, the government of the republic is making all kinds of sincere efforts and always keeping the door of dialog open." (pamphlet, "Let Us Step Up the Socialist Construction Under the Banner of the Chuche Thought," page 22) [please see KULLOJA No 10, Oct 78 p 14, para 2]

Realizing the broad dialog between the North and the South is a prerequisite to successfully solving the questions arising from attaining the peaceful reunification of the fatherland. To attain the reunification of the nation in a peaceful way, the difficult and complicated questions in many fields, including political, economic, cultural and military fields, between the North and the South which have been created by the prolonged division, should be solved.

All these questions can be successfully solved only through a broad dialog between the North and the South. Only when a face-to-face and open-minded discussion between the representatives of all parties, factions and people

of all strata of the North and the South is realized can the questions blocking the road to reunification be solved and the nation's reunification attained by the concentrated efforts of the entire nation.

The realization of the broad dialog is an urgent demand that stems from the intrinsic nature of the problem of the reunification of the fatherland and its pan-national character. As is taught by the great leader, our people's struggle for the reunification of the fatherland is by no means one between communism or capitalism but one between aggressors and those who face aggression and between the patriots and the traitors. In other words, our people's struggle for the reunification of the fatherland is a liberation struggle for national sovereignty, a patriotic struggle for national unity.

The question of the fatherland's reunification to secure national sovereignty and achieve national unity is absolutely an internal affair of the nation and can be solved only by the efforts of our people themselves. The proposal for the broad dialog has precisely stemmed from the lofty aspiration of the entire Korean people as the master to solve the question of fatherland reunification, an internal national affair.

The fatherland's reunification is a task for the benefit of the entire nation and can be successfully attained only when the entire Korean people step forth in unison. The question of the fatherland's reunification is not one related to the strength of any one or two persons, or to the interest of any individual party, class or stratum, but one linked with the life-and-death demands of the entire nation.

Therefore, only when joint efforts are made and firm unity is achieved between all parties, factions and people of all strata of the North and the South--the masters and the persons in direct charge, can the difficult and complicated questions arising from the road to reunification be successfully solved in accordance with the aspiration and interests of our people.

Realizing the broad dialog between the North and the South is an important way to unite all parties, factions and people of all strata of the North and the South and make them step forth for the achievement of the cause of reunification.

Only when a broad dialog between the North and the South is realized is it possible to make representatives of all political parties and public organizations and people of all strata of the North and of the South take part in the pan-national patriotic work of the reunification and through maximum mobilization of their initiatives and positive efforts, to smoothly solve the problem of reunification of the fatherland.

For this reason, ever since the beginning of the nation's division, our party and the government of the republic have put forward the proposal for broad negotiations as an important way to solve the problem of the fatherland's reunification through the concentrated efforts of the entire nation and in a peaceful way. They continue to exert all efforts to carry out this goal.

The guideline for the broad negotiations which the great leader Comrade Kim Il-song advanced in his historic speech on 6 August 1979 was an important event that opened the door for dialog between the North and the South. In accordance with the guidelines for broad negotiations which the great leader put forward, the door of the dialog opened between the North and the South and the North-South joint statement, the basic content of which are the three principles--independence, peaceful reunification and grand national unity--was subsequently announced. This was an epochal event which brought about a new phase in our people's struggle for the independent and peaceful reunification of the fatherland.

However, because of the treacherous acts of the South Korean authorities, the North-South dialog, which was achieved at long last, broke down and the three principles for the fatherland's reunification have not been implemented. It was under these circumstances that we, reflecting upon the situation in our country and the desire of our people, advanced on 23 January 1979, through the statement of the Central Committee of the Democratic Front for the Reunification of the Fatherland, the reasonable four-point proposal to attain the nation's reunification by way of dialog and negotiation.

The four-point proposal advanced by the Central Committee of the Democratic Front for the Reunification of the Fatherland calls for a return to the basic ideas and principles of the 4 July North-South joint statement issued by the North and the South, immediate discontinuation of calumnies and slanders against the opposite side, unconditional and immediate end to all military actions antagonistic to and threatening the opposite side and convening of a pan-national congress to be composed of representatives of all political parties and public organizations of the North and the South.

We advanced a new proposal for the formation of a preparatory committee for national reunification, in place of the former coordination committee, as a preliminary consultative mechanism for the broad negotiations proposed by the Central Committee of the Democratic Front for the Reunification of the Fatherland. This mechanism is the one to successfully guarantee the convocation of the pan-national congress which is in accordance with the nation-side nature of the problem of the fatherland's reunification and thus fully in agreement with the aspirations and desires of the entire people of the North and the South.

The preparatory committee for national reunification is a most correct consultative mechanism for solving the question of the nation's reunification fairly and in a peaceful fashion by representatives of all political parties and public organizations of the North and the South, including authorities and compatriots abroad. As it is known, the problem of the reunification of our nation is not one to be solved among nations but it is one of reunification of a nation which has been divided for some time. Therefore, the

problem of the nation's reunification is not one that can be solved by a small group or some authorities through administrative or diplomatic methods, but one that should be solved in a democratic and peaceful way through the concentrated efforts of the entire nation who has an interest in fatherland reunification.

Even if the will of some person or authority is forced upon the people, the reunification of the nation cannot be successfully realized, if the people refuse to accept it. Thus, this kind of method will not agree with the aspirations and demands of our people. Forming a preparatory committee for national reunification is also a most patriotic, fair and just measure which will reflect the urgent desire of all compatriots at home and abroad, who want to participate in the negotiation for the reunification of the fatherland.

Our people are a homogenous people who have lived on the same soil for thousands of years sharing the same blood, the same language and the same customs. Except for less than a handful of nation-selling traitors, the entire Korean people mourn the division of the country and unanimously desire reunification. This is why all our people, without exception, have a strong aspiration to directly participate in the implementation of the nation's supreme task—the reunification of the fatherland.

In circumstances in which fascist tyranny is very severe, various opposition parties and democratic figures in South Korea, in their official declarations and even in the "National Assembly", have recently urged that the question of reunification of the country should be solved in accordance with the desire of all the people. They have also earnestly expressed their intent to participate in the dialog for reunification.

Voices demanding pan-national negotiations for reunification of the fatherland have become louder among compatriots overseas, including Japan, the United States and West Germany. A patriotic movement is being vigorously carried out among them to this end. This shows that a preparatory committee for national reunification, which we have proposed be established is an organ for extensive consultations which would achieve the reunification of the country in a most correct manner in accordance with the will and interest of our people.

Desperately opposing our fair and just proposal for negotiations to establish the preparatory committee for national reunification, however, the South Korean authorities have brought the dialog between the North and South, which was once again arranged at great pains, to a rupture. The contacts which have been achieved on three occasions this year between the liaison representatives of the North and South have clearly revealed who has shown sincerity and who has shown insincerity in the dialog, which side has truly endeavored to achieve the reunification of the country and which side has maneuvered for division behind the screen of the dialog.

The great leader Comrade Kim Il-song taught: To resume the dialog to achieve the reunification of Korea and to make this dialog actually conducive to the solution of the reunification question, both sides participating in the dialog should proceed from a correct stand of truly desiring reunification. If they pursue other aims behind the screen of dialog and if they attempt to employ the dialog as a means of fabricating two Koreas, instead of proceeding from the stand of understanding each other and of solving the reunification question in cooperation, the dialog will not be realized, or, if the dialog should be realized, it will be meaningless. (Ibid. pages 22-23) [see KULLOJA No 10, Oct 78, p 14, para 3]

At the contact between the liaison representatives of the North and South, the South Korean side from the start did not proceed from the stand of solving the reunification question, but pursued other aims behind the screen of dialog. While paying lip-service to the dialog for reunification, the South Korean authorities have actually insisted on a limited meeting of authorities and ignored a broad dialog. When it became clear that, if a preparatory committee for national reunification is formed, as proposed by us, a meeting of the persons in authority of the North and South can also be realized, they proposed to reconvene the coordinating committee which has already lost its *raison d'être*. When it became clear that they could not solve the reunification question with such a limited organ as the coordinating committee, they insisted unreasonably that they would not resume the dialog unless some "responsible representatives" participated in this dialog.

While thus continuously laying obstacles to the dialog between the North and South, the South Korean side has constantly committed hostile acts against us outside the meeting hall. Despite the fact that we took the initiative in proposing to stop critical propaganda against the other sides in an effort to create a favorable atmosphere for dialog, the South Korean authorities, stepping up anticommunist propaganda, have continuously inspired against us a feeling of confrontation and enmity and rebutted, with an unprecedented military exercise, our proposal for an immediate end to all hostile military acts threatening the other side.

The South Korean authorities, who have been busy inside and outside the meeting hall committing acts running counter to the idea of dialog, have even refused contacts between the two sides in the end, thus driving contacts between the liaison representatives of both sides to a dead end.

As for the idea of "responsible representatives appointed by the respective authorities," an idea which the South Korean side has advocated while refusing contacts between the liaison representatives, it is none other than a meeting of the persons in authority, the unreasonableness of which has already been made clear.

The purpose of the contact and dialog between the North and South is to bring about the reunification of the country--the long-cherished aspiration of the nation. This calls for the will and strength of the nation to

be sufficiently reflected and fully mobilized in accordance with the character of the solution of the reunification question. If it is so, the reunification question can be successfully solved. The idea of "talks between authorities" suggested by the South Korean authorities runs counter to the demand of the solution of the reunification question. By sticking to the idea of "talks between authorities" they are foolishly maneuvering to monopolize reunification talks, to exclude many factions and people from the talks, to ignore the will of the nation and to prevent the wisdom of the nation from being reflected in the solution of the reunification question.

We do not preclude the persons in authority from participating in the dialog between the North and South. The composition of the liaison delegation of our side includes the representatives of political parties and public organizations and also of authorities, and anticipates the inclusion of the representatives of authorities in forming the preparatory committee for national reunification.

Why, then, do the South Korean persons in authority call for reunification talks to be carried out only between authorities, with many political parties, public organizations and people of every stratum excluded? The question of the reunification of our country cannot be solved by a particular faction, or by a few individuals, or by a limited number of persons in authority. The more political parties and factions that take part in it, the better it is.

The call for talks only between authorities is a self-righteous and power-is-everything way of thinking, which should not be permitted in solving the reunification question. Far from being conducive to reunification dialog, it is a scheme for escaping the dialog and rupturing even the contact arranged after much effort. The South Korea persons in authority try to paralyze the contact between the liaison delegations of the North and South by coming up with unjust demands such as calling for "responsible delegates appointed by authorities" and "resumption of the coordinating commission." Under no circumstances can such an insincere stance and attitude be justified. They should depart from such wrong ways of thinking, come to the dialog again and respond to our proposal for wide-range negotiations without delay. Only through this way is a true road for the country and the people and for the peaceful reunification of the fatherland.

We have always kept the doors open for dialog to successfully solve the question of national reunification unanimously desired by the whole nation. We hope this will lead to a substantial dialog for reunification. The reunification of Korea should be solved peacefully by the means of wide-ranging negotiations. This requires the dialog between the North and South to continue, not to be suspended. The great leader Comrade Kim

Il-song taught as follows: The question of the reunification of Korea should be solved peacefully through dialog in conformity with the demand of our people and the desire of the world peoples. (Ibid, page 22) [see KULLOJA No 10, Oct 78, p 14, para 1]

Continuing the dialog between the North and South which has been already arranged is the unanimous desire of the people at home and abroad. Enslaved by his personal comfort and interest, if one does not take to the patriotic road for achieving the historic cause of the reunification of the fatherland, reunification can never be realized and our people cannot escape the suffering caused by national division. One who truly cares about the nation and the people and worries about the fate of the nation and the people should actively respond to our proposal for wide-range negotiations and should do his best to realize it.

If the South Korean persons in authority continue shunning the dialog for solving the question of the reunification of the fatherland--the utmost national task--by making unreasonable and far-fetched claims, they will commit an indelible crime against the nation and the people. We have already taken the sincere, concrete measures to resume the suspended contact between the two sides. Even after the dialog was suspended because of the unjust stance of the South side, we have made it clear that the question of the title of the liaison delegations, which was raised by the South side, could be solved by giving the delegations a new title which is acceptable to both sides.

Under these circumstances, there cannot be any reason or excuse why the South Korean persons in authority cannot come forward to dialog and contact. No longer should they stick to their narrow-scaled call for "talks between authorities." They should rather come forward to work for a wide-ranging dialog such as the pan-national congress or the preparatory committee for national reunification. Whether the dialog becomes successful or not depends on how much the people's will is reflected in it and with what attitude and stance the persons concerned take part in it.

In view of the situation in which a common stance is being sought and efforts for unity are being exerted at international conferences participated in by representatives from several dozen countries--or even more than a hundred countries--whose ideas and systems, policies and doctrines and opinions, nationalities and places, and colors and languages of countries and nations differ from each other, there is nothing whatsoever to prevent North and South from uniting together, collaborating with each other, and having dialog for the reunification of our country, a nation of one country, one people.

The South Korean authorities should abandon their wrong attitude and self-righteous stance that the reunification questions, which are conducted with the interests of the entire people, can be solved only by those who

are in authority, and should fully guarantee the opportunities and conditions for participation by the representatives of each political party and public organization and the democratic personages of South Korea in the forum of dialog.

In order to do so, above all, the anticomunist policy should be changed to a policy for union with communism in South Korea, and democratization of the South Korean society should be achieved by discontinuing fascist policies. Under the present conditions in which the patriotic personages who demand reunification of the fatherland and democracy are being suppressed in South Korea, they are unable to participate in the reunification movement with mind at ease, and to come out to the forum of broad negotiations freely.

In our country, the reunification questions can never be solved by putting aside the communists. It is only too clear that any dialog is foredoomed to failure if an "anticommunist policy" is pursued while a dialog is going on with communists and that a dialog based on "anticommunist policy" has no meaning at all. Therefore, the South Korean authorities should change their anticomunist policy to a policy for union with communism and should realize democratization of the South Korean society.

In order to democratize South Korean society, first of all the "yusin constitution" should be abolished, and the fascist heinous laws including the "anticommunist law" and "national security law" should be abrogated. The unreasonable punishment inflicted upon the patriotic people and democratic personages based on the "emergency decrees" and other fascist heinous laws should be withdrawn, and freedom of press and free activities of political parties and public organizations should be guaranteed.

The policy for war and dialog cannot stand together. Dialog itself supposes efforts for solving the questions of reunification by peaceful methods. The South Korean authorities, however, are fervishly preparing for war against the northern half of the republic while babbling about dialog with us at the same time. In other words, the South Korean authorities do not intend to have a dialog for reunification, but are utilizing the dialog for preparing war against us, gaining time behind the curtain of dialog.

In this situation which the South Korean authorities are pursuing a policy of confrontation and war, it is in the scheme of things that they will necessarily utilize the dialog for such purposes. To carry on a dialog while pursuing war policy is to carry on the dialog with a dagger hidden in the bosom, and it is only too clear that such a dialog cannot become a genuine dialog for peaceful solution of the reunification questions.

The South Korean authorities should not merely pay lipservice to dialog, but should show their sincerity through practical actions. Babbling about "all-out national security", "modernization of armed forces", and so forth,

the South Korean authorities are reinforcing their military strength by bringing large quantities of lethal weapons into South Korea from the United States; conducting power-reeking war exercises; and mobilizing people for "civil defense training." They should immediately discontinue such reckless plots for war preparation and such imprudent war rackets.

If the South Korean authorities approach the dialog with the present posture of confrontation and from the present position of splittism, nothing can be expected from the dialog. The dialog should be for reunification by all means, and should not be for a split in any circumstance. If they want to merely maintain the situation as it is now or to plot for a split, the dialog itself is unnecessary from the very start. Our people ardently desire the dialog for reunification, not a dialog for a split at all.

The South Korean authorities should abandon their unjust stance of utilizing the dialog for the criminal purpose of dividing the nation, and should return to the dialog for reunification.

If the South Korean authorities continue to pursue division and to oppose reunification, ignoring the consistent, ardent desire of our people and the progressive peoples of the world and adhere to their unjust stance, they will commit more grave crimes.

No plot or obstruction by the South Korean authorities can block our people's just and great task for achieving reunification of fatherland. The great task of reunification of fatherland will be achieved by all means.

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